Shepherds

APRIL, 1954

Everybody Wants to Come

To Church on Easter

Why Not?

Easter is THE GLAD DAY of Christianity

Sing with all the sons of glory,
Sing the resurrection song! . . .
Life eternal! Heav'n rejoices:
Jesus lives who once was dead;
Join, O man, the deathless voices,
Child of God, lift up thy head!

Your church gives you a cordial invitation to attend church and Sunday school on Easter; it even urges you to do so.

Your church just as cordially and urgently invites you to its services every Sunday from now until Easter.

Build up Easter joy and faith, and experience the power of the resurrected life now.

"See You in Church Sunday"

TWO CARDS

Essential for Your

Easter Program

Everybody Wants to Come to Church on Easter

$1.00 per 100

This 2-color card is ideal for mailing to every member or carrying into every home. Shown actual size. For immediate mailing.

Annual Easter Registration Cards

60c per 100

A 1-color card for registering your Easter attendance. Order sufficient quantity to provide one for every person attending any service at your church on Easter. Shown actual size.

Order Both Cards Now from

TIDINGS

1908 Grand Ave.

Nashville 5,

Tennessee

ANNUAL EASTER REGISTRATION

NAME _____

ADDRESS _____

I am a member of

_____ CHURCH

_____ TOWN

_____ STATE

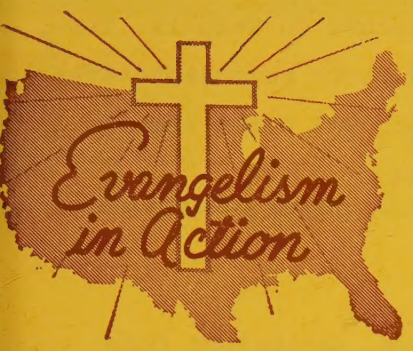
MEMBER CHURCH SCHOOL
Yes ( ) No ( )

REGULAR CONTRIBUTOR
Yes ( ) No ( )

REGULAR ATTENDANT
Yes ( ) No ( )

ADULT ( ) YOUTH ( )
CHILD ( )

( ) I should like to become a member of this church



GOOD NEWS FLASHES ...FROM THE FIELD

—CHURCH ATTENDANCE CRUSADE . . . 358 Districts with 23,000 churches now participating. Hundreds of local churches also sharing . . . January 3 attendance reports indicate 30 per cent average of membership. Smaller churches larger. No noticeable difference in sectional ratios . . . Broadmoor Church, Shreveport, Louisiana, planning second A.M. service. 180 per cent evening increase . . . McCook, Nebraska, largest attendance since Easter . . . Omaha, Nebraska, Hanscom Church having full house despite below zero weather . . . First Church, Conway, Arkansas, 50 per cent A.M. increase . . . Rock Island, Illinois, Memorial Heights Church, 40 per cent increase in 3 weeks . . . City-wide crusade in Pasadena, California, Methodist Church 3 morning services. Presbyterian and Disciples Churches added second A.M. service . . . Pratt, Kansas, Easter crowds in January . . . Houston, Texas, First Church Methodism's largest church, planning "Christ Centered Conversation" calls on its 3,500 families . . . DeRidder, Louisiana, 100 per cent evening increase . . . Bardstown, Kentucky, "packing the pews" . . . Forty Kansas City, Kansas, churches sponsoring newspaper and T-V Church Attendance Crusade advertisements. Attendance jumped first Sunday . . . Greensboro Church, North Georgia Conference, wondering where to put steadily increasing crowds. . . .

—NORTH CENTRAL JURISDICTION CONFERENCE SECRETARIES OF EVANGELISM met at General Board in Nashville, January 14-15, planning next year's program of evangelism. . . .

—OREGON YOUTH in January to Easter Church Attendance Crusade using theme "Visit Every Youth—Enlist Them All" . . . Huntington District, West Virginia Conference, William Knox, D.S., completed successful Spiritual Life Mission . . . Youth Christian Witness Missions held in all South Iowa Districts in November . . . Osawatomie Church, Kansas Conference, W. I. Hastie, pastor, received over 100 new members in Fall U.E.M. Dr. Hastie is Conference Secretary of Evangelism . . . Twenty laymen in 84 interviews won 46 commitments at Fredericksburg (Ohio) Federated Church after Methodist pastor, W. S. McCutcheon, was appointed . . . Kansas City, St. Louis, West Kansas Districts in St. Louis Area, Central Jurisdiction, won 446 commitments in Fall U.E.M. . . .

—VITAL STATISTICS ON NATIONAL CHRISTIAN WITNESS MISSION for leaders in Memphis, Tennessee, in January: 46 Conferences represented, 100 adult and youth representatives from the nation, 689 total visitors, 41 participating churches, 206 first commitments, 319 new MYF members, 140 transfers, 665 total commitments. . . .

MISSIONS PLANNED FOR 1954

—SPIRITUAL LIFE MISSIONS—Portland District of Oregon Conference, North-East Ohio Conference, Staunton District of Virginia Conference, Texas Conference, Des Moines Area, Indiana Area, Philadelphia Area, Detroit Area, St. Louis Area, Minnesota Conference, New Jersey Conference, Ohio Conference, Columbia District of Tennessee Conference, etc.

—UNITED EVANGELISTIC MISSIONS—Rock River Conference, Jamestown District of Erie Conference, Rome and LaGrange Districts of North Georgia Conference, Carbondale and Harrisburg Districts of South Illinois Conference, etc.

—COMBINED U.E.M. and S.L.M.— Mt. Pleasant and Cookeville Districts of Tennessee Conference, Big Stone Gap District of Holston Conference, Dallas-Fort Worth Area, etc.

—VISITATION AND STEWARDSHIP MISSION—Central District of West Virginia Conference.

—FAMILY LIFE MISSION—Lima District of Ohio Conference.

—CHRISTIAN WITNESS MISSIONS—West Washington District of Baltimore Conference, Erie Conference, California-Nevada Conference, Southern California-Arizona Conference, East Oklahoma Conference, Louisville Conference, Northwest Texas Conference, North Georgia Conference, Pittsburgh Conference, Illinois Conference, Holston Conference, and others.

—BEYOND OUR BORDERS MISSIONS—Cuba, Alaska, Hawaii, Latin America, Mexico.

—YOUTH EVANGELISM STUDY CONFERENCE—in Chicago May 10 - 17.

EVANGELISM IS RINGING MORE DOOR BELLS THAN CHURCH BELLS

DOING BY PROXIMITY WHAT WE HAVE BEEN DOING BY PROXY

DOING IN PERSON WHAT WE HAVE BEEN DOING BY PURSE

FLASH! Initial reports from the Cuba Mission, January 27 to February 4, show the following results: Average Attendance, 9,159; Members Received, 276; First Decisions, 1,891; Reconsecrations, 610.

TIDINGS

Headquarters for Evangelistic Materials

HANDY ORDER BLANK

FOR YOUR PROGRAM OF CHRIST-CENTERED VISITATION

Visitation Evangelism Packet

Every church should order a Visitation Evangelism Packet, according to its size, as listed below. Each packet contains the minimum materials necessary for Visitation Evangelism. Every church should also order a TURN OVER CHART, unless it already has one.

Check packet nearest the number of your active members

( ) 100 members, $ 3.00	( ) 600 members, 15.00	( ) 1,250 members, 27.50
( ) 200 members, 5.00	( ) 700 members, 17.50	( ) 1,500 members, 30.00
( ) 300 members, 7.50	( ) 800 members, 20.00	( ) 1,750 members, 32.50
( ) 400 members, 10.00	( ) 900 members, 22.50	( ) 2,000 members, 35.00
( ) 500 members, 12.50	( ) 1,000 members, 25.00	

Mark Price of Your Packet Here $_____

OTHER HELPFUL VISITATION MATERIALS

_____ **Why We Visit,** by Lowell B. Hazzard
Single copies, 5¢; 10 or more, 4¢ each _____
Leaflet giving motivations and basic reasons for all church visitation.

_____ **Turn Over Charts** $12.00 a set _____
These Turn Over Charts, entitled "They Went Forth—Two by Two," were prepared professionally under the direction of Dawson C. Bryan. Tney contain 118 poster-size pages (18"x28"), are printed in two colors, and cover the four or five training sessions of a week of Visitation Evangelism.

_____ **"How to Have a Successful Week of Visitation Evangelism in Your Church"**
10¢ each; 6 copies, 50¢; 15 copies, $1.00 _____
A practical booklet outlining the 12 steps to an effective week of Visitation Evangelism. In the packet.

_____ **Sound Slidefilm, "Laymen Witness for Christ"**
$12.50 each _____
This new sound slidefilm, commonly called filmstrip, has been professionally prepared for use in motivating and presenting Visitation Evangelism. Tells how to conduct a week of successful visitation and shows how to use the necessary visitation evangelism materials.
On 35 mm. film, the slidefilm contains 92 frames. Sound is on 78 r.p.m. phonograph records. Takes 16 minutes to show.

_____ **"Be a Member Where You Are"** $2.00 per 100 _____
The name of this leaflet by Dawson C. Bryan explains its purpose. It is recommended that churches mail these to all persons in the community whose memberships are elsewhere—especially before visitation campaigns. Order enough to have a supply constantly on hand.

FOR YOUR ASSIMILATION PROGRAM

_____ **Reading for Every Member**
25¢ each; 12 or more, 20¢ each _____
An envelope of helpful materials which every member should read again and again.

_____ **Children's and Youth Membership Kit** 50¢ each _____
Excellent for use in the local church to make membership more meaningful.

_____ **Self-Help for New Members,** by Ray W. Ragsdale.
15¢ each; 10 or more, 10¢ each _____
An excellent guide for new members, showing how individuals can get the richest experiences out of their church relations.

_____ **I Will Uphold the Church,** by Homer J. R. Elford.
10¢ each; 6 for 50¢ _____
A 24-page booklet emphasizing the vow to support the church by one's prayers, presence, gifts, and service.

FOR YOUR SPIRITUAL LIFE EMPHASIS

_____ **Spiritual Life Through Tithing,** by G. Ernest Thomas.
35¢ each; 12 or more, 25¢ each _____
A presentation of the nature, philosophy, techniques, and spiritual values of tithing.

_____ **The Holy Habits of the Spiritual Life,** by G. Ernest Thomas. 35¢ each; 12 or more, 25¢ each _____

_____ **America, Whither Bound?** by G. Ernest Thomas.
35¢ each; 12 or more, 25¢ each _____

SELECTED LEAFLETS

_____ **Packet Selected Leaflets.** Fifty helpful leaflets on Church, Spiritual Llfe, Salvation, Protestantism, etc. $1.00 each _____

TWO NEW BOOKS BY TWO BISHOPS

_____ **The Christian Hope,** by Bishop William T. Watkins. 35¢ each; 12 or more, 25¢ each _____
_____ **Proclaiming the Good News,** by Bishop William C. Martin. 35¢ each; 12 or more, 25¢ each _____

THE EASTER TRACT OF THE MONTH

_____ **The Easter Faith,** by Harris F. Rall. A positive statement. $2.00 per 100 _____
(Tract-of-the-Month Club members do *not* order here. You will receive the tract automatically.)

OTHER EASTER TRACTS

_____ **Immortality,** by Eva M. Wallace. Outstanding message on eternal life. $2.00 per 100 _____
_____ **Christ Is Alive Today,** by G. Ray Jordan. An 8-page, 2-color leaflet. $2.00 per 100 _____
_____ **From Now Until Easter I Will Follow Christ,** by Lowell B. Hazzard. Should be distributed immediately. $2.00 per 100 _____
_____ **Endless Life,** by Bishop Paul B. Kern. An excellent discussion. $2.00 per 100 _____

OTHER USEFUL EASTER MATERIALS

_____ **Everybody Wants to Come to Church on Easter.** An attractive card. For mailing at once. $1.00 per 100 _____
_____ **Annual Easter Registration Card.** For registering attendance. Order one for every person. 60¢ per 100 _____
_____ **The Passion Story Day by Day** 15¢ each; 10 or more, 10¢ each _____
A booklet reproducing great masterpieces associated with Calvary.
_____ **Plain Envelopes for Mailing the Passion Story Day by Day** 1¢ each _____

FOR THE METHODIST EMPHASIS

_____ **The Methodist Primer,** by Bishop Charles C. Selecman. A concise and popular account of Methodist history, doctrines, organization, and activities. 35¢ each, 12 or more, 25¢ each _____

_____ **The Beliefs of a Methodist Christian,** by Clinton M. Cherry. A 96-page book written to help every Methodist. 35¢ each; 12 or more, 25¢ each _____

_____ **What Methodists Believe,** by the Methodist Bishops. 5¢ each; $4.00 per 100 _____
Clear, concise, conclusive, this 2-color, 16-page booklet contains the Bishops' classic declaration of faith.

_____ **What Every Methodist Can Do,** by Harry Denman. $2.00 per 100 _____
An instructive and inspiring leaflet emphasizing the ways in which Methodists can deepen their spiritual life.

_____ **The Methodist Church,** by James S. Chubb. The origin, beliefs, and membership of The Methodist Church. $2.00 per 100 _____

_____ **How to Join The Methodist Church,** by Karl F. Moore. $2.00 per 100 _____
Answers to fundamental questions concerning membership in The Methodist Church and ways of uniting with it.

_____ **Why Join The Methodist Church,** by Howard B. Warren. Reasons for joining The Methodist Church. $2.00 per 100 _____

_____ **Some Essential Methodist Beliefs,** by Robert G. Tuttle. A 12-page leaflet describing basic Methodist teachings. 5¢ each; $4.00 per 100 _____

_____ **Methodist Membership Card,** a 3-color identification card for the billfold. $1.50 per 100 _____

_____ **Tell Me the Story of John Wesley.** 10¢ each; 15 for $1.00; 100 for $6.00 _____

_____ **Methodist Minister's Packet.** $1.00 each _____

_____ **Methodist Membership Packet.** 50¢ each _____

_____ **Methodist Family Envelope.** 50¢ each _____

TIDINGS, Headquarters for Evangelistic Materials, 1908 Grand Avenue, Nashville 5, Tennessee

Please fill order as checked **Total Amount of Order**_____

( ) Payment enclosed ( ) Charge to Treasurer ( ) Charge to my account

_____
Rev., Mr., Mrs., Miss **NAME**

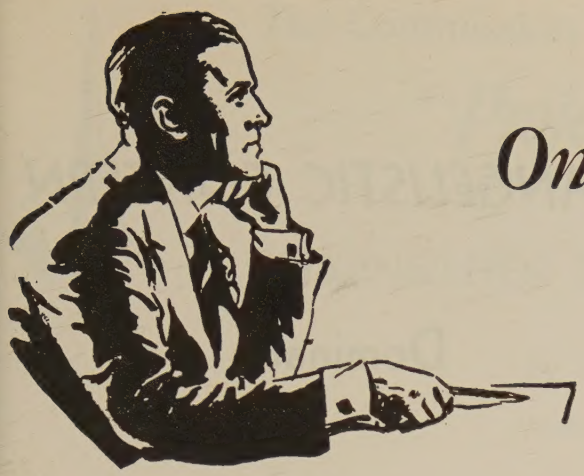
_____
Number and Street **City,** **Zone,** **State** **Address**

_____
Church Treasurer

_____
Number and Street **City,** **Zone,** **State** **Address**

Date _____ **Order placed by** _____

Please sign, DO NOT TYPE, your name in the space provided above. We have had trouble in several instances in finding who placed orders.
Sorry, no orders on consignment.



On Considering Evangelism

by Bishop Hazen G. Werner
Ohio Area
The Methodist Church

What It Is

Evangelism is a homely institution. It is often oversimplified. Try to write a definition of it and see! Evangelism is more than a message. It is more than a method, a series of meetings, an invitation, an experience. It is all of these, but it is more! We need to pour its molten life into a larger mold. Evangelism is a presence—a compelling presence, a mood—an earth-shaking mood; an aggression—heaven-sized.

Evangelism has been demeaned, denied, disowned; but it still stirs the spiritual conscience. You can't beat out its flame. Methodism certainly can testify that it is coming into its own.

When Abraham Lincoln was born, the Hanks boy picked up the baby and, looking at him, said, "He never will come to much." A few years ago that was said of Evangelism, "It will never come to much." But evangelism has already "come to much."

What It Does

Evangelism has come to its own because religion cannot live without it—without its daring, its illuminations, and its compulsions. Religion cannot live without its chastening and its redeeming release.

Evangelism Provides a Tragically Needed Dynamic

Give this "mood and presence" half a chance, and there will be a new sense of Christ's power in the Church. Every now and then someone lets the light of Christ through. The whole Church should be like that! When the business of challenging the soul drags its feet, what a humiliation! We Christians make up 60 per cent of the population of America, but we do not make that much difference.

Evangelism gives us a dynamic. (1) It saves us from taking our Lord for granted. In one of his books, William Maltby imagines an angel visiting a church committee, "I bring you tidings of great joy. You are the heirs of God." "Oh, it's the Fatherhood of God, you mean," says a member of the committee. "That's no news. Will you stay and have tea?" (2) It saves us from religious sentimentalism. Too many of us are likely to think that we are Christian because we are good. We are good, in a way that matters, because we are Christian. (3) It saves us from incidentalizing our religion. "The trouble with the Church," says Bishop Henry Knox Sherrill, "is that too many people have great convictions about little things. They fail to grasp the majesty that confronts them."

Evangelism is a presence that breaks upon us like a consuming fire.

Evangelism Makes for a Valid Basis of Optimism

Christ is greater than all our distress. The people in Korea know that! When life has done everything it can to you, and you stand stark—stripped of everything upon which to lean and finding that Christ alone can see you through—then you possess what all of us ought to possess, a redeeming invincibility.

Here is the basis of our optimism! "It holds, my anchor holds. Blow your hardest then, O gale." Here is the basis for glorying in our infirmities—the unfailingness of God when you are born of Him, makes you able beyond all that you can imagine.

Evangelism Necessitates Our Penitence

You discover your poverty of soul when you try to give some of it. Evangelism compels you to own that poverty. "The Evangel," says Edwin Lewis, "is judgment before it is redemption." We simply cannot bring ourselves to start over again and depend on God instead of ourselves. There is no sin like the sin of self-sufficiency.

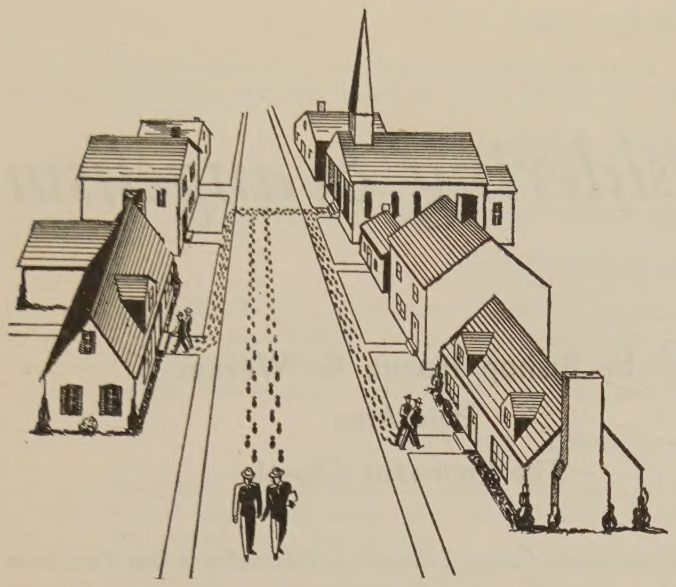
Someone said that Horace Greely was a self-made man and worshiped his creator. The self-sufficient person keeps God out of too much of his life. Evangelism says that the whole of life must come under Christ's control. We are afraid to acknowledge that whole control. Unless business and politics come under His control, we are betting on a sheer secularism. That is too weak to stand against communism. It is not enough to live for.

We do not know how to be penitent. The unfinished business of America is the acknowledgment of our awful spiritual emptiness.

Evangelism Compels a Decision

Sooner or later the question is there, blocking our way. You can't go on ignoring it. You'll wish you could. You'll feel like Peter, "Depart from me, for I am a sinful man." I'm not up to it. But there it is! Evangelism puts a person in the corner facing Christ. It compels a decision: treasures in heaven or on earth, God or mammon; the contrition of the Publican or the "me first" of the Pharisee; comfort or struggle. You must choose.

When we decide for Christ, we are on our way to the point of no return. Born of God, there is born in us a quenchless zeal and the endless quest. We are joined with God, come what may. Who will make us able for this? Christ will!



Let

EVANGELISTIC CONCERN

Dominate

LENT

DURING LENT many churches are participating in a Conference or District program. Some have a continuing emphasis, such as "The Project for the Month." Others which have no such program are here offered some plans for translating concern into action.

The Local Church Commission on Membership and Evangelism may show its concern by facing up to its responsibilities. If it has not already done so, the Commission could assign specific responsibility to its committees. These committees are Prospects, Visitation Evangelism, Church Attendance, Spiritual Life, Individual and Family Devotions, and Church Membership.

On *Ash Wednesday,* March 3, the church might observe an hour of concern that there be "no person unknown, no person unsought" within the confines of the parish. Prayer lists could be formed and a program of securing prospects for church membership might well be launched.

Week of Dedication

During *The Week of Dedication,* culminating on Sunday, March 7, churches should express their concern at the altar as the members make commitments to form prayer lists and to witness. The next week they might start home prayer groups to pray for the success of the Visitation Evangelism effort.

Concern for Those Outside the Church should be shown by at least four days of *Visitation Evangelism.* This should be followed by a week or more for pastoral counseling of all who have made commitments.

Another Plan for Practicing Concern Through Visitation Evangelism is to have it once a week during the weeks of March 21 and 28 and April 4. Holy Week services might feature "The Faith of Our Church" and serve as a training course for new members as well as an opportunity for expanding the understanding of all.

Concern for Those Who Have Moved Away may be shown as churches study the membership roll and attempt to contact the pastors into whose parishes persons have moved. If members know the individual's address but not that of the nearest Methodist church, this information may be sent to the General Board of Evangelism and the member who has moved will receive a pastoral call.

Concern for Youth may well be focused in a well-planned Christian Witness Week End. The Conference Director of Youth Work can furnish full information on how this can be achieved.

Concern for Prospects may be evidenced by cultivating them during the Lenten season. This might include visitation, invitations to church activities, the distribution of Christian literature, and a series of friendly, simple, and understanding letters.

Concern for Persons Who Can Be Helped Most at a Public Service might be shown by introducing the "Prayer Altar" during Lent. This may be used Sunday evenings; or, if the church has no evening services, it may be used at least once during the season at the morning service. "Open the Door on Sunday Night" is another objective that might well be promoted during Lent. It could feature the restoration of the evening service where such has not recently been held. Or it could feature a stepping up of concern where services have been lagging.

Further Concern Through Prayer is shown when the pastor notifies certain families that this week he is praying for them. He requests that they join him in prayer on their day. During this season in many communities the church is left open for prayer. Often an electric cross or electric candles are left burning at all times.

Concern for Christian Living may be implemented by preaching on the Holy Habits of the Spiritual Life. These habits are Regular Church Attendance, Grace at Meals, Family Devotions, Daily Prayer, Daily Bible Reading, Tithing, and Witnessing.

Concern for Shut-ins may be evidenced by making Maundy Thursday a time for visiting them and for administering the Holy Communion.

Easter Day

On Easter Day Christians rejoice that God has honored our deep concern and it is a time of triumph. Every pastor will be true to his holy opportunity as, on Palm Sunday or Easter, he plans an impressive and meaningful service of baptism and reception into membership.

But Christian concern does not end with Easter. As our churches come to care about the persons won to Christ, they will be diligent to see that the new members have an opportunity to develop into true disciples of our Lord. This will be realized if the church fellowship is genuine and rich, and if the church carefully plans to help them become grounded in the Holy Habits.

The Commission on Membership and Evangelism

"Project for the Month"

of April Is

"STRENGTHEN THE PRE-EASTER PROGRAM"

by C. Lloyd Daugherty, Jr.

Director of Local Church Evangelism

From now until Easter is the Church's greatest time for Evangelism!

There is no period in the year when the interest of the Church and Community is more Christ-minded. Everyone regards the days approaching the commemoration of the death and resurrection of our Lord as the time when the appeal of Christ is most personal. If a Church is ever going to do anything evangelistic, it certainly will do so during this Holy Season.

Because of this fact, the Commission on Membership and Evangelism should now emphasize a strengthening of the program already underway so that it will be the finest possible in thoroughness of planning, in completeness of detail, in dynamic, and in gratifying "fellow through."

We therefore suggest that the next meeting of the Commission begin as a "stock-taking" meeting—to consider items such as the following:

National Church Attendance Crusade. Most churches are participating in this January 1 to Easter program. Many are reporting crowded churches which help the minister to preach better, the choir and congregation to sing better, the members to worship better in devotion and in the tithes and offerings. "Outsiders" are attracted to the services, interested in the church, confronted with the challenge of commitment, and won for Christ.

If your church is in this program, analyze your situation. Where are you most successful in this Crusade thus far? Where are your weak spots? What can be done to rectify mistakes, to strengthen leadership, to fill in gaps in the program? Unless your church is absolutely perfect there is room for improvement in this program—where is it?

If your church is not in this Crusade, it is still not too late to enlist your church "from now to Easter." Re-read articles in *Shepherds* (December, January, and February issues) pertaining to this Crusade—particularly the January "Project for the Month." Make whatever adaptations are necessary for your situation. Order whatever materials you need immediately, and *strengthen the Lenten program with better church attendance!* What are the recommendations of the chairman of the Committee on Church Attendance?

Prospective Members. Review your procedures and results. Have you followed *all* the procedures for finding prospective members as outlined in the *Manual for the Commission on Membership and Evangelism,* pages 21-30? Have you found "the least and the last and the lost"? Have you "cultivated" these prospective members with fellowship evangelism—personal friendship and interest, personal invitation to membership in organizations, and participation in services of the church? What are the recommendations of the chairman of the Committee on Prospective Members?

Visitation Evangelism. Will your teams visit *all* persons on the prospect and responsibility list? Will those persons who have not made decisions be revisited time and again until won? If special evangelistic preaching services are being held, will opportunity be given to deepen and confirm the decision with a significant Christian experience within "the fellowship of believers?"

Membership Training Classes. These are gaining tremendously in popularity as increasing numbers of adults, as well as children, desire to know what it means to become a member of The Methodist Church. It would be challenging for the Commission to read paragraphs 107, 129, and 222.13 of the *Discipline* (and in that order). Are the materials recommended and listed in the *Manual for the Commission on Membership and Evangelism* (pages 35 and 36) being used and the suggestions followed? What are the recommendations of the chairman of the Committee on Spiritual Life? (See article "Methodism Trains Its Members," page 22 in this issue of *Shepherds.*)

Program of Assimilation. Will the people who are won for Christ and His Church during this period be *held, used,* and *enriched* in spiritual life and growth? Are plans for the use of Fellowship Friends completed? Is there going to be a significant Service of Preparation prior to the reception of new members into the church? Will the Service of Reception into the church be graced with beauty and meaning? Will there be an informal meeting, or dinner, or service to honor these new members? Will they be enlisted in

the appropriate interests and organizations of the church, such as the Church School, Methodist Men, the Woman's Society of Christian Service, the Methodist Youth Fellowship, etc.? Will they be encouraged to use THE UPPER ROOM each day or some similar devotional guide? Will they be given a subscription to *The Christian Advocate?* (It is hard to find an inspired member who is not an informed member!)

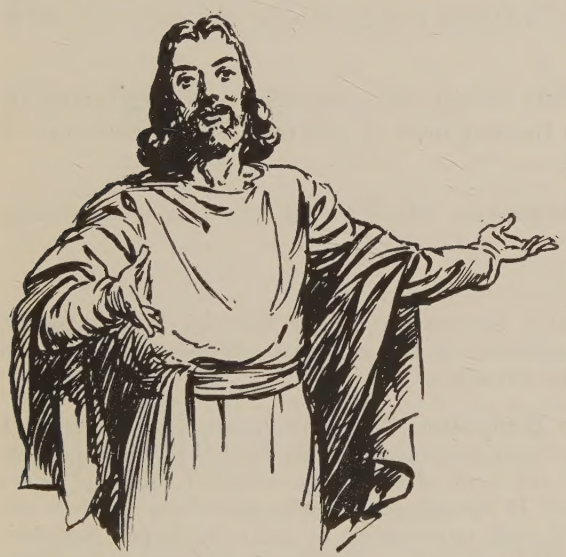
What are the recommendations of the chairman of the Committee on Spiritual Life?

Program of Spiritual Life. What steps are being taken to win the whole congregation as well as the new members to "The Holy Habits"—church attendance, daily prayer for self and others, daily Bible reading, daily family devotions, grace before meals, Christian witness, tithing?

These constitute the major evangelistic emphases during this season of the year. Strengthen this Pre-Easter Program in your church. If this department can be of assistance in any way, please write to C. Lloyd Daugherty, Jr., National Commission Chairman, 1908 Grand Avenue, Nashville, Tennessee.

URGENT!

READ ABOUT 70-E BELOW.—ASK YOUR PASTOR AND COMMISSION ON MEMBERSHIP AND EVANGELISM TO CONSIDER HOW ONE OF THESE MEN (OR A TEAM) COULD BE USED TO ADVANTAGE IN YOUR CHURCH THIS COMING SUMMER MAKE YOUR REQUEST FOR 70-E SOON—THERE ARE ONLY 700 WORK WEEKS (MAXIMUM) AVAILABLE.



70--E

Seventy Evangelists

July 11-September 3

DO YOU NEED HELP IN YOUR CHURCH THIS SUMMER? OR IN YOUR DISTRICT?
Seventy Young Evangelists will be available for churches this summer—to be used in . . .

holding summer revivals,
sharing in youth witness missions,
leading local church evangelistic missions,
helping start new churches,
opening abandoned churches,
deepening the spiritual life of members,
training lay workers in evangelism,
surveying community prospects,
or doing any type of evangelistic work needed

Local church Commissions on Membership and Evangelism, through their pastors or District Superintendents, may secure one or two of these young men for one or two weeks between July 11 and September 3, 1954, for a free-will offering or a thank-offering, or for any financial arrangement that can be worked out.

These Young Evangelists will be specially-trained seminary students and will be prepared to preach, visit, and train laymen and youth in evangelistic witnessing, hold church revivals, or do whatever it is in evangelism that you need most.

For further information concerning this great movement, write to

70-E, Harry L. Williams, Director, 1908 Grand Avenue, Nashville 5, Tennessee

Life Begins at Easter

IT HAS BEEN said that the Church goes into the tomb when Christ comes out. Why should this be?

To be sure, the average pastor looks upon Easter as about the best season in the year to train children in a membership class, to baptize babies, to raise money, and to preach to the largest congregation which he will face at any time during the church year.

Also, most churches look upon the Easter season as an opportunity to gather the fruits of stewardship and evangelism with only brief emphasis given to training and education.

Why should not the church capitalize on the high victories of the pre-Easter season and let the gains made before Easter serve as steppingstones to greater enthusiasm and larger success after Easter? Why should the high peak of the church year be over when we come to Easter, the day of victory and triumph? Easter is "the glad day of Christianity" and should serve as a starting point for greater victories for Christ's Church.

Let us not think of Easter Sunday as a day of climax. Should not Easter be the prelude so that life in its fullest and finest sense would really begin for the local church at Easter?

I
Ash Wednesday Through Good Friday

1. We suggest a service each Wednesday evening during Lent, built around the theme "Re-created Men," and suggest the possibility that what Christ did for these men He can do for you. A study each Wednesday night could be made of the life of one of the disciples. A special invitation to these services should be given to the adult members, as well as the youth and children who are in the membership training class.

2. A leadership banquet might be held during the Week of Dedication, which is the first week in Lent, for the leaders of the local church. This banquet might be built around the theme of self-denial during the Lenten season, with special emphasis being made to the Week of Dedication and a daily offering container being given to each person present for use during the Lenten season.

Each person present should be given a list of members in the local church so that these members may be contacted about making a daily sacrificial contribution to the Week of Dedication and to the total missionary giving of the local church. This sacrificial giving should continue through Easter Sunday. The local church should send out weekly letters as reminders and organize persons into teams for a special roundup on Easter of all those containers which have not been turned in earlier.

Furthermore, we suggest that the Week of Dedication be used as a time to secure the largest possible number of tithers in the local church.

II
Easter Sunday

Easter Sunday brings to the churches of America the largest attendance of any time during the church year, and because of this we have many unusual opportunities on that day.

1. We would suggest that a special Easter registration card be used in the local church to record the attendance and to gather the names and correct addresses of four kinds of prospects:

—for membership in the local church
—for becoming an active member
—for becoming a regular contributor to the church
—for a Sunday school membership—adult, youth, child

We suggest that this registration be made at the Sunrise Service on Sunday morning, and then at Sunday school, the Sunday morning preaching service, and the Sunday evening youth services, as well as the Easter Cantata on Sunday evening.

2. We suggest that there be a specially trained group

of ushers for the large Easter Sunday crowd, these ushers to be identified by special emblems and to be recognized by the pastor for their willing service. The special work of these ushers will be to see that the registration cards are prepared and in their places, with enough pencils for everyone to record his attendance. Then they should see that the cards are taken up without creating too much disturbance in the worship service. This special committee of ushers will meet on Easter Sunday afternoon, Easter Sunday night, or on Monday night for the purpose of assorting these registration cards and planning a visitation of the best prospects. At the Easter Sunday evening service the pastor could have a consecration service for those who are to visit during the period between Easter Sunday and Pentecost Sunday.

It should be entirely possible to build up as large a membership class for Pentecost Sunday (June 6) as at Easter. The Jerusalem church received about three thousand souls ("such as were being saved") on an early Pentecost Day.

III

Easter to Pentecost

1. On Monday night following Easter Sunday the local church Commission on Membership and Evangelism might meet to consider the prospects for church membership, who are to be visited between Easter Sunday and Pentecost Sunday. This Commission could set up a weekly visiting program with enough evangelistic visitors so that every prospective person could be visited during this period.

On Pentecost Sunday the membership class would be received into the church. The prospects for this class would come out of the Easter survey and would also contain persons who were in the Easter membership training class who, for some reason, were not received at Easter.

Then, too, Pentecost Sunday should be a great victory Sunday of rededication for inactive persons, and a Sunday on which newly won friends for the church should be presented by those who had visited with them.

An Upper Room Service would be very appropriate for Sunday evening. There should be a great spiritual "After Service" on this Pentecost Sunday evening.

IV

Commission on Membership and Evangelism

1. The pastor could confer with the chairman of the local church Commission on Membership and Evangelism, inform him of the Easter registration system, and assure him that prospect cards would be turned over to his Commission the week following Easter Sunday.

2. These prospects will fall under two general classifications:

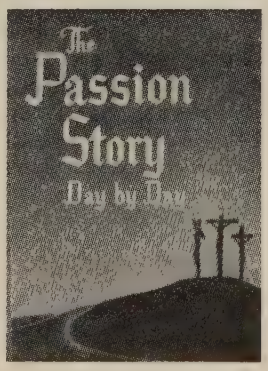
(a) Prospects for membership in the church.

(b) Prospects who might become active members and workers in the local church program.

3. The Commission chairman could assist in selecting visitors so that a weekly visitation program between Easter and Pentecost would enable them to reach all the prospects listed on the cards.

4. The pastor would ask for a report from the Commission on Membership and Evangelism at the Upper Room service on Pentecost Sunday night.

Helpful Easter Materials



THE PASSION STORY---DAY BY DAY

by Howard W. Ellis

An attractive 2-color, 24-page picture book depicting scenes from the last week of our Lord's earthly ministry. Excellent for general distribution in connection with your Easter program.

15c each; 10 or more, 10c each

FROM NOW UNTIL EASTER, I WILL FOLLOW CHRIST

by Lowell B. Hazzard

A stimulating tract emphasizing the spiritual opportunities and obligations of Lent. *While the supply lasts.*

$2.00 per 100

1908 Grand Avenue TIDINGS Nashville 5, Tennessee

The Easter Faith

by
Harris Franklin Rall

—photo by Louis C. Williams

THE EASTER FAITH is the faith in the living Christ. We cannot set forth its full meaning in a few words, for it is at the heart of all Christian believing.

The Easter faith means, first of all, that Jesus was the one sent of God. It is God's voice saying to me, "This is my beloved Son, hear ye him." We read Jesus' words and say, "This is God's word to us." We look at Jesus' life and say, "This is God showing us what we should be." We hear his words of invitation and his promise of mercy and life, and we do not say, "How beautiful if it were only true!" We say, "God was in Christ reconciling the world unto himself."

THE EASTER FAITH gives to the cross its real meaning. Without Easter Day the cross would have been a tragedy, for our day a long-forgotten one. At most, men might have said, "How wonderfully this Jesus of Nazareth loved, and with what courage he died!" Now, though the blackness of man's sin still remains in that awful deed, the cross itself has become the center of light. We see in it the plan and purpose of God, the glory of his righteousness, the wonder of his love. It is this faith that makes the cross the sign in which we conquer.

THE EASTER FAITH means that Christ through the Holy Spirit is a power in this world today, a living presence and not a mere memory. It was this thought that stirred Luther in one of the darkest hours of the Reformation, when he seized a crayon and wrote all over floor and wainscoting of that room which is shown still today: *Dominus vivit! Dominus vivit!* (The Lord liveth! The Lord liveth!)

THE EASTER FAITH is the assurance of the triumph of Christ. That was the conviction that filled with joy the hearts of those first disciples. . . . The heart of our faith is this: Christ is the revelation of God's purpose for the world, and some time the spirit of Christ shall rule all the life of men.

We rejoice today that his rule has been growing through the ages.

AND FINALLY, the living Christ means that we who trust in him shall live with him. The Christian argument for immortality is not taken from science or philosophy, much less from supposed spirit messages from another world. We believe in immortality because we believe in Christ, and in the God and Father of our Lord Jesus Christ who raised him from the dead. . . .

"He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?"

—From *The Life of Jesus,* Abingdon Press. Copyright 1945 by Harris Franklin Rall. Available in tract form from TIDINGS at $2.00 per 100.

Rev. Herbert E. Richards, right, presents copies of THE UPPER ROOM to Owyhee Hotel manager, Al Kelly, left, for distribution in the rooms of the hotel. Jerry Jernigen, room clerk, looks on.

This is one of the projects undertaken by the men of the First Methodist Church in Boise, Idaho. The cooperation of the hotels in this venture has been excellent. This project seeks to help others find Christ, to draw those who know Him closer to God and one another through daily devotions. Herbert Richards is minister of the First Methodist Church, Boise.

HOSPITAL VISITATION

Mr. T. S. Harbison writes from Knoxville, Tenn., saying: "You do not know how good we felt after putting up this rack. When we went back the next night, people were gathered around it reading THE UPPER ROOM in the place of the trash which they had been reading. Yes, this was a real blessing for us. We have had a time trying to keep it supplied.

"Let me say that this hospital work is a great work. I love it and will keep it up as long as I can. I want your prayers. The officials and nurses have been so nice to us. They have asked that we keep up this work. I think from the picture you will see just what I mean.

"The men's Bible class of the Second Methodist Church in Knoxville is paying for 100 copies of THE UPPER ROOM for us."

The Holy Communion as a Means of Grace

by Mark F. Lytle
District Superintendent
Brookhaven, Mississippi

IT HAS BEEN aptly said of our age that it is "the age of a guilty conscience." We have seen men descend to levels of bestiality and cruelty. The slaying of masses of innocent people in attempts at genocide, the slaughters at Buchenwald, the torture and killing of prisoners of war, the high incidence of crime in our own nation—these are evidences of the baseness of human beings moved by hatred and envy. There is abroad in the world a spirit of hostility which reveals a deep human need.

Whence comes this spirit of hostility? Does it not stem from the fact that man has lifted himself up until, forgetting the righteousness of God, he is resentful of a righteousness which he cannot control? Could it be that the salvation which is from God through Christ Jesus has been perverted into an "ethical process" which can be served by "right action"?

Strife is the fruit of hostility. This hostility—revealed in the Eden story—is first enmity against God and then against man. Its genesis is the guilty conscience which will not rest until it has destroyed the peace of a cleansed conscience or has been destroyed by it.

Weight of Guilt

Our age needs to be liberated from this weight of guilt lying like ice upon the human heart. And the only way out is for man's self-assertiveness to be changed into self-surrender to God.

We are estranged. We are in the far country. We need forgiveness from our heavenly Father. We need to return to our altars and there to re-discover the price of our salvation. We need to find again Him in whom we have believed and then go out with a message of divine redemption. In humility and good will we need to find our brother and lead him to Christ and life.

The sacrament of the Lord's Supper presents us with a means of grace toward this end.

Our Lord commanded us to make disciples of all nations and to keep the sacred feast in "memory of his precious death until his coming again." It is at the table of the Lord that we come face to face with His giving of Himself for our redemption and with our unworthiness to be there.

Incredible Conditions

It is a sad commentary that in many churches the sacrament of Holy Communion has been given a place of irrelevance. Incredible as it may seem, there are Methodist churches where Holy Communion has not been shared in the memory of members of those churches. In one community Methodists have been receiving the sacrament in Baptist and Presbyterian churches. In other Methodist churches it has not been served in years.

Why do such conditions exist? Some of the reasons, I believe, are these:

1. Pure neglect.
2. Our ministers have not been sufficiently trained in the administration of the sacraments and the liturgy of the Church.
3. Charges served by student pastors year after year have been deprived of this right by limitations placed upon them.
4. District Superintendents have not seen that elders have been made available to these student pastors.
5. The sacrament of Holy Communion has been "tacked on" to a preaching service and hurried through so that the people have acquired a distaste for it in that it keeps them overtime.
6. There is a growing tendency to use the Holy Communion as one more way of taking a collection for some cause of the Church.

Four years of service with troops in the last war convinced me that men sense meaning in the Holy Communion, especially in times of tension.

Suggestions

Here are some suggestions for making the sacrament more meaningful in the lives of our people:

1. Let us as pastors and laymen see that this sacred rite is kept in its true perspective and meaning. Let us rebuild our altars. Let us avoid everything that smacks of innovations. Let us remember that the issue is one between the communicant and his Lord. It is not a time for exhortation.
2. Let colleges, seminaries, in-training schools, institutes, etc., carry on a training program in the administration of the sacraments and the use of the liturgy of the Church.
3. It would be better to have an early morning Communion service or an evening service than to attach it as a sort of afterthought to the 11:00 o'clock service. The long form of the ritual is designed to take the place of the usual service. Men will come when the rite is given its proper place and emphasis.
4. District Superintendents should see that congregations served by student pastors, or by supply pastors ineligible to serve Communion, are assisted by an elder at such times as he can leave his own congregation. Week nights set aside from a Communion service will serve a holy purpose in these churches.
5. We must guard carefully against the impression that coming to the Lord's table entails leaving an offering. Our Church's causes could be better financed otherwise and thus leave the Lord's table free for all.

Our Methodist heritage is one which links the redeemed soul with the warm heart and sends them out to witness for Jesus Christ. John Wesley was a warm-hearted preacher of scriptural holiness and a devoted keeper of the blessed sacrament. It was his deep concern for the followers in America which prompted him to send Asbury and Coke to these shores that our forefathers might have the fellowship of Christ in Holy Communion.

Let us keep the faith and the command of our Lord.

Chinese Edition Off to Good Start

Shown on the balcony of the Soldiers' and Sailors' Home in Hong Kong are three members of the publication committee of THE UPPER ROOM in Chinese. The building, maintained by the Methodist Missionary Society of the Methodist Church in Great Britain, houses the headquarters for THE UPPER ROOM, Chinese edition. Right to left are Rev. J. E. Sandbach, chairman; Mr. T. C. Woo, editorial manager; and Mr. Monte Liang, who is active on the committee.

Seated at a table in the social rooms of the Soldiers' and Sailors' Home are Rev. J. E. Sandbach and Mr. T. C. Woo, examining the first copies of the new Chinese edition of THE UPPER ROOM. Copies will circulate in Formosa, Malaya, Borneo, and in many areas of Southeast Asia where Chinese Christians are living today. Subscriptions will be handled through the business office in Nashville for any who wish to subscribe for Chinese friends here. The rate, as for all editions not published in Nashville, is one dollar per year.

More Profitable Visits

I use THE UPPER ROOM instead of sick cards when I go visiting. I keep some in my car for this purpose. I am sure it makes my visits more profitable.

—Kentucky

Every family in our community—whether they come to church or not—receives a copy. Those who come to church get their copies there. Those who are not at church or do not attend church we visit and leave a copy and invite them to attend church. This is a project of our Woman's Society of Christian Service.

—West Virginia

We place 200 copies in the local hospital each issue. I take them there in quantities of about 25 at a time. The W.S.C.S. pays for these. The other 500 are used in our church and community. Many people who are not members of our church request them. We put copies in the beauty parlor and the local clinic. The nurse says that patients often have to wait and many of them read THE UPPER ROOM. We use the little offering envelope in all the copies that are placed in the homes of our community. My Juniors and Intermediates help me deliver THE UPPER ROOM in our immediate community.

—South Carolina

Copies of each issue were sent to the hospital to be distributed to their patients. Those in the hospital tell us the project is the most appreciated one of its kind in the hospital.

—Kiwanis Club, Pennsylvania

Dr. J. Manning Potts, editor of THE UPPER ROOM, discusses the new Chinese edition with Miss Angli Wai, who is now working at the Church of All Nations in San Francisco. The giant map in the background indicates the world-wide circulation of THE UPPER ROOM.

The Glory of the Lord

by W. Ralph Ward, Jr., minister

Mt. Lebanon Methodist Church

Pittsburgh, Pennsylvania

William Orville Douglas, Associate Justice of the United States Supreme Court, in the volume, *This I Believe*, gives us an intimate picture from his childhood. He was seven or eight years old at the time. His father had died a few years earlier. His mother was sitting in the living room talking to him, telling him what a wonderful man his father was. She told of his departure from Cleveland, Washington, to Portland, Oregon, for what proved to be a fatal operation. His last words to her were, "If I die it will be glory, if I live it will be grace." Mr. Douglas says he remembers how those words puzzled him. He could not understand why it would be glory to die. It would be glory to live. He could understand that. But why it would be glory to die was something hidden until later.

The Revelation of Crisis

"Then," he goes on to say, "one day in a moment of great crisis I came to understand the words of my father. 'If I die it will be glory, if I live it will be grace.' That was my father's evening star. Faith in a power greater than man. This was the faith of our fathers: A belief in God, who controlled man in the universe, that manifested itself in different ways to different people. It was written by scholars and learned men in dozens of different creeds. But riding high above all secular controversities was a faith in One who was the Creator, the Giver of Life, the Omnipotent."

Here is religion with significant punctuation, the exclamation point! Religion is more than believing in God, it is "seeing" God. Faith at its best is not argument but testimony. How different this emphasis from much that characterizes religion in our day! When Thoreau lay on his last bed, his dear old aunt besought him to make his peace with God, and he replied, "But I have never quarreled with God."

Thoreau, surrounded by the beauty and mystery of Walden Pond, had always been so much beholding the wonders of God that he had little time to quarrel with Him. How unmodern at this point he was! We spend so much of our time trying to argue with God—at least arguing with each other about God.

Prove to me, we say, that God exists. And by proof we mean some formula which will satisfy us of God's existence, as we can be satisfied that 2 x 2 equals 4. So we move from analysis to paralysis. We try to live by the logical resources of our mind to the neglect of the powers of appreciation. We live by sight and not by insight. We magnify reason and minimize faith and get only a distorted view of life.

Living with only scientific tools in our hands, going about everywhere prodding with a ruler, a square, a theorem, or Geiger-counter, we are blind to God's reality in the beauties of nature, in the smile of a litle child, in the raindrop, and in the prayer of trust on the lips of the dying.

More Than an Idea

We mean no slight of the scientific approach to religion. Our faith must be intellectually respectable. We must get the facts and know the truth as it is. But God is more than an idea for comprehension—more than One to be grasped by the tools of the mind. God is to be apprehended—laid hold of—by all the faculties of our being: imagination, spiritual awareness, and sense of wonder. We need the scientist with his laboratory. But also we need the poet with his soul's surmise to sing:

In the breast of a bulb is the promise of spring;
In a little blue egg there's a bird that will sing;
In the soul of a seed is the hope of the sod;
In the heart of a child is the Kingdom of God.

(*W. L. Stidger*)

As Daniel L. Marsh has said, "The highest knowledge comes to us, not along the narrow lane of the intellect, but through the broad thoroughfares of the responsive and sympathetic heart."

"Come and See"

Such is the characteristic approach of Jesus to religion. We do not find Him standing on the street corner arguing with people about the reality of God. His approach was, "Come, behold the works of the Lord." "Come and see." "Behold the birds of the air, the flowers of the field." "A sower went forth to sow." "A certain father had two sons."

When we talk of God we speak of His vastness. Jesus emphasized His nearness.

Sometime ago on the golf course I had a caddy whose name was Ricky. I get more acquainted with my caddies than some players—we spend more time out in the fields and woods together. I noticed, on one occasion, Ricky holding a few violets in his hand. I said to him, "You like flowers." A big smile came over his face as he said, "Yes, I do." Then he added quickly, "Did you ever see the queen on her throne?" "No," I said, and he followed up, "Would you like to?" And with that he proceeded to pick the petals from the violet in just the right manner until, turning the center of the flower about so I could see, I saw the throne at the

center and a queen resting there with a crown of gold above her head.

How like the manner of Jesus! He touched the shepherd's robe, pointed to the birds of the air, picked a flower of the field, held a little child in His arms, and people beheld God in all of His glory. Seldom, if ever, did He say, "Believe in God!" but always "Behold the works of God!"

We must not dispense with the question mark, and we seek no moratorium on inquiry. But we need to cultivate the sense of wonder, insight, and appreciation, if God is to be real to us. We live, not by analysis, but by

sunshine
good food
vitamins,
friendship,
love and faith.

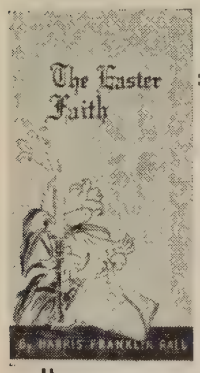
These are the true nourishers of life. These keep us going and make us fit to live with.

The Note of Wonder

Worship needs this note of wonder. Not vagueness, but dullness is the bane of religion in the modern world. Our trouble with holding people to greater interest in the Church is not that we force unreasonable beliefs down people's throats but that what we do try to put down them is so dry and tasteless. In church people do not need arguments for God but pictures that will make them aware of God.

The late O. O. McIntyre, the famous columnist, who, like many modern people, was so preoccupied with the business of making a living that he hardly took time to live, reported on one occasion of a visit to a church. It had been years since he had attended a service of worship, but on this evening an open church door won its way. Inside he found a small but friendly congregation and felt the movement of a spirit that transcended man's. Upon leaving, he remarked, "I had had a troubling week, but upon leaving that service of worship I felt a marked repose." Some might say that he found God that night. The deeper truth is that the earnest God had found him.

After a week of difficulty people come to church, not to hear an argument about God, but to discover the presence of the God who will go with them through all the days ahead, making them more than conquerors in all things. The contribution of vital religion to world weariness, spiritual exhaustion, and moral impotence is to have someone say with authority, "See what love the Father has given us, that we should be called children of God" (John 3:1).



TRACTS FOR YOUR EASTER EMPHASIS

The April Tract of the Month

THE EASTER FAITH

by Harris Franklin Rall

A clear, persuasive statement of the nature and hope of the Easter faith. 6 pages. 2 colors.

$2.00 per 100

(Tract-of-the-Month Club members will receive this automatically at $1.50 per 100. Enter your subscription to the Tract-of-the-Month Club now.)

IMMORTALITY

by Eva M. Wallace

Out of a deep spiritual experience, the author describes the evidences of eternal life in hauntingly beautiful terms. Here is a leaflet to which individuals will turn again and again for comfort, courage, and strengthened conviction. 8 pages. 2 colors.

$2.00 per 100

TIDINGS: Headquarters for Evangelistic Materials
1908 Grand Avenue, Nashville 5, Tennessee

SOUL WINNING IN ALASKA

by Wyburn Skidmore

Conference Secretary of Evangelism

NO ONE KNOWS the frontier nature of Alaska any better than the Methodist preachers. Their American heritage is that of the circuit riders who fought evil on the frontier for nearly two centuries. The Methodist message is cut to fit the pioneer. These followers of Francis Asbury know they must save souls wherever and however they find them. Alaska is just another proving ground for the time-tested message and methods of Methodist evangelism.

All Young Men

There are 13 Methodist pastor-evangelists in Alaska. Francis Asbury would be very much at home with them, for they are all young men. The average age is slightly more than 30. They come from 10 different states and nine different seminaries. They are passionately concerned about souls. They have to be evangelists or quit. Alaska is a hard place to serve; for, unless a man is filled with the Holy Spirit, Alaska will throw him into despair.

Discouragement is the ever-present danger in Alaskan evangelism. Isolation is real. Seldom do we become part of the vital crusades of the whole Church. The stirring fellowship and dynamic leadership of the Church's United Evangelistic Missions are felt only remotely. The UEM of 1952 brought untold blessings to all our churches and pastors, but there is nothing else comparable to it. Most of our pastors will see no other Methodist pastors between sessions of the Annual Conference.

Above, Resurrection Bay, Seward, Alaska.

In addition, there is the undermining factor of doubtful results. Like army chaplains, we are seeking to evangelize a procession. Our task is like the operation of a treadmill. We must run in order to keep the Church from going backwards. Almost 50 per cent of the decisions in last year's evangelistic campaign were made by people who have now gone back to the States.

In the past, the frontiers brought wagon-trains of settlers who came to stay. In Alaska today, it is an unusual family that stays more than three years. Servicemen and families, construction workers, government employees, and drifters make a rather unstable population. Yet, these people provide us with a great evangelistic opportunity. Newcomers must be found at all cost. Leave them alone for a month after their arrival and you have little chance of reaching them. Yearly religious surveys are needed but seldom accomplished. Weekly altar calls are a "must." Monthly Visitation Evangelism programs are very effective. But most of all, the pastor must be eternally vigilant in finding and winning new people.

In a thousand different ways the Christian gospel needs to stress the thought, "Do it now." Alaska is a land where frontier morals still prevail. Gambling, drinking, and all kinds of loose living are winning more converts than the Church. Therefore, the Church must win the newcomer with great haste.

In a year's time we use hundreds of the TIDINGS tract, "Be a Member Where You Are." From every angle we are seeking to tell the story that "today is the day of salvation." Because so many expect to stay in Alaska less than three years, they think it unnecessary to commit themselves to Christ and unite with the Church. Even stateside pastors have contributed to this erroneous philosophy. Wise is the pastor who urges his members to transfer to Alaskan churches as soon as they arrive. The most Christian concept of this matter that I have heard was expressed by a serviceman's wife. She remarked, "I may be in Alaska only six months, but I am going to conduct myself as if I were going to spend the rest of my life here." She joined the Church and immersed herself in the glorious work of the Kingdom. For the year and a half that she was in Alaska, she lived with a spiritual abundance which few people find. She found the meaning of the thought, "Do it now."

Mobile America

Equally important in the work of evangelism in Alaska is the necessity to impress upon people that they must "take it with them." Hundreds of people who leave our churches have forgotten that one's membership needs to be transferred almost as quickly as he needs to indicate a chance of address. Our Alaskan church rolls have been cluttered by names of people who have left, with no information as to their new homes. In Alaska we are dealing with mobile America. We learn quickly here that one's faith must not be static. Church membership, church attendance, activity in church affairs, Sunday school teaching, all that goes to make up Christian living, "take it with you."

Leaders in the Men's Prayer Fellowship are, left to right, D. M. Beggs, Congregational minister; "Andy" Anderson, Lutheran layman; Robert Rost, Congregational layman; M. H. Methfessel, Church of God layman; and Ralph E. Baker, Methodist minister.

Experiencing a Men's Prayer Fellowship

by Ralph E. Baker
Pastor, First Methodist Church
Hamton, Iowa

"Well, who's the new one today?"

"Who phoned you to get you out this early?"

"Seven tables again this morning! That means there're 28 of us again."

The conversation begins with a genuine interest in one another on a Wednesday morning, at Hampton, Iowa, when a group of men come together—as they do each Wednesday at 7:30 A.M.—for a prayer meeting and breakfast.

It all started with a sermon. I had been thrilled with a small group of my laymen who began a Sunday morning quiet time and had preached on a Sunday morning concerning the spiritual undergirding of American life by prayerful men. At the close of the service, one of the laymen greeted me at the door with these words: "Set the time and place for a morning prayer meeting, and I'll be there."

That was a challenge. Contact was soon made with two local restaurant managers to ascertain the availability of private "party rooms" and the possibility of a breakfast on Wednesday mornings for a group of men at prayer. It was immediately welcomed by both. The men alternate from one restaurant to the other.

Growing Attendance

All this was in the pre-Lenten season of 1953. When Easter had passed, the question arose, "Was this just a Lenten emphasis?" The men answered their own question by deciding to continue the experience at all costs. The attendance grew to even greater totals.

As summer approached, the question of possible decline in numbers because of vacations arose. One man spoke for the majority when he said, "Do we need prayer any less, just because it's summer?" The attendance held up.

Who conducts the Prayer Fellowship? The Fellowship is interdenominational. In fact it has been from the start. Men of six different churches attend regularly. Leadership is not organized. That is, there is no chairman, no secretary, no committees. The men come because of an interest and a satisfied need. Both ministers and laymen lead the prayers. However, the ministers have one agreement among them, namely, that responsibility for having someone ready to lead the prayer session will fall to each minister alphabetically according to his name.

What happens in a session? The group gathers at 7:30 with an abundance of greetings. When all have gathered, the orders for food are taken. As it is being prepared, and with coffee in the cups before them, the men open their meeting. Prayer study, scripture study, appeals for prayerful support of great causes, and helps for personal consecration are included. Always there is prayer. It is of many kinds. On occasion, the leader has led the prayer. There has been group prayer, sentence prayers, silent prayers. Once or twice, each man stated quietly what his petition would include if he were to offer the prayer. When all had contributed, the leader led in a prayer containing such a statement as this: "Father, you have heard these statements of inner need. Hear them as a prayer from each man, and extend thy blessings. Amen." One morning, the leader had every man bow in silence, following the inspirational message, and pray for the man on his right.

One of the great inspirations of these meetings has been the wide range of participation. One man, redeemed from the life of a drunkard, is a hard worker in A.A. and a living testimony to the power of God in daily life. Next to him sits a banker. Ministers are present, as are members of different professions. Merchants are numerous. The writer feels that of all the opportunities which he has had for fellowship, this is the highest in terms of a deep experience with men of all faiths, of all walks of life, and of all backgrounds.

Guiding Principles

Perhaps a few guiding principles may be derived from the experience of the Hampton, Iowa, men. Here they are:

1. *Keep the meeting simple.* It is not a time for lengthy theological dissertations.
2. *Keep the period objective.* It helps, in a short period of prayer, to lift up a need clearly. Let all join in prayerful support of that *one* thing.
3. *Keep the period brief.* This does not mean to shorten it to a meaningless suggestion, but to keep the goal in mind and "get down to business." These are mainly businessmen who will need to be at work by 8:30.
4. *Use as many different persons as possible in the leadership.* Our laymen are increasing in their frequency and ability of taking part in the leadership of the sessions.
5. *Keep organization to a minimum.* This is not another organization with membership. It is a fellowship drawn together for a spiritual gain, and human elements are kept at a minimum.
6. *Keep the motive and object of prayer related to the personal lives of those participating.*
7. *Seek to plumb the depths of spiritual reality by a sincere and humble approach.* One thing is needful, that of relating busy men to the living God.

A Second Church

Is Organized in Our Town

by John G. Salmon, pastor
St. Marks's Methodist Church
Campbellsville, Kentucky

St. Mark's Methodist Church, Campbellsville, Kentucky.

HERE is the kind of project that is needed in many towns throughout our entire nation. If District Superintendents and pastors of "First" Churches will cooperate in projects like this, they will be very successful and the Lord's approval will be upon them.

On August 14, 1950, a tent was spread on a vacant lot (where a church now stands) and a revival was held. The workers were Rev. Frank B. Hulse, of Columbia, Ky., evangelist, and Rev. John G. Salmon and family, of Campbellsville, Ky., singers.

This meeting was for the purpose of organizing a second Methodist church in Campbellsville. With the cooperation of the District Superintendent, Dr. J. Donelson Jones, and the pastor of the First Methodist Church, Dr. W. C. Frank, the church was organized. Forty-nine charter members met with this group.

Mr. and Mrs. Otis Allen, who lived near this lot, opened the basement of their home to provide a place of worship for the group. The First Methodist Church of Campbellsville bought the lot, paying $2,250 for it, and gave it to the group. In addition, the new congregation had $3,850 in cash and pledges. On September 6, 1950, the writer was appointed to this new project as full-time pastor.

On October 9, construction began.

A 34x56 foot concrete block, brick veneer building was built including a full basement and all conveniences—including kitchen, nursery, a balcony that will seat sixty people, and church school rooms in the basement.

All masonry work, after the laying of the cornerstone, was done under a 40x70 foot circus tent. On Easter Sunday, March 25, 1951, our first service was held in the new auditorium.

July 2, 1951, construction began on a new eight-room parsonage with full basement and pastor's study. The parsonage was completed and the pastor moved into the new home September 1, 1951. The cost of the parsonage and lot was $10,000.

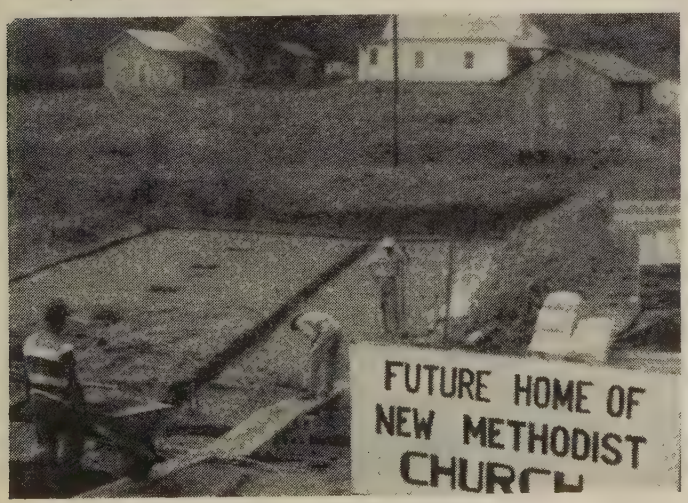
At the close of the first conference year the church and parsonage had been built and eighty-one new members had united with the church, making a total membership of 130.

On Easter Sunday, April 5, 1953, the church debt had been paid and the church was dedicated. During the first thirty months of St. Mark's Church, after organization, $77,000 was placed on the altar of the church.

At this writing, the church has a total membership of 214 members. The grand total for Conference year 1952-53 will be about $20,000.

EDITOR'S NOTE: R. L. Sleamaker, District Superintendent, says that the organization of this church is "the outstanding achievement in this District and even in the Louisville Conference in the last three years."

Preparing the footing and foundations for St. Mark's Church.



Laying the cornerstone of St. Mark's Methodist Church.

Stirring Stories from the U. E. M.

THE BLIND AND THE BEDRIDDEN!

THE tapping of a white cane preceded one U.E.M. visitor of Ellendale, Tennessee, Community Methodist Church, as, with her teammate, she went from home to home to win souls for Christ. She was Miss Celia Parsons, a blind former Methodist deaconess.

Miss Parsons, who has taught blind Memphians to read Braille, was quite effective in securing commitments as she used her Braille Bible notes to quote appropriate and helpful Scripture verses.

"It was inspiring to all of us to have one who could not see telling of the beauty of Christ," said John T. Barrett, pastor of the church. "It was equally inspiring to have one who could not talk or walk accept Christ as his Saviour."

Mr. Barrett was referring to W. J. Gardner, an elderly man confined to bed and unable to walk or talk as the result of a paralytic stroke.

Although Mr. Gardner's wife was a church member, he, himself, had never accepted Christ nor attended church.

During the U.E.M., J. Cullen Lowry, church-school superintendent, and Mr. Barrett visited Mr. Gardner, who had been paralyzed about a year. Mr. Lowry pleaded with him to accept Christ. Finally, tears welled up in Mr. Gardner's eyes, and he nodded his head, indicating his decision to make his first and full surrender to Christ.

LIKE FATHER, LIKE SONS

ONE of the greatest experiences in my ministry came when I received a father and his four adult sons into the church during a U.E.M. service," said R. H. Bow, pastor of Kenton, Tennessee, in the Dyersburg District of the Memphis Conference.

The decisions were made at noon on Saturday in the first week of the Mission. Mr. Bow happened to find the entire group, none of whom had accepted Christ, at one home about 10 A.M. They were repairing the roof of the house, and he waited patiently until the noon hour.

As the men were preparing to go to their respective rural homes for lunch, Mr. Bow asked for a few words with them. They seemed glad to listen, and he talked with them about accepting Christ.

After some discussion, the father announced with feeling that he had accepted Christ only a few hours before. With this announcement, Mr. Bow turned to the sons; and, one by one, with tears of joy, they grasped his hand and said that they, too, would give their lives to Christ.

"Although it was a glorious happening," said Mr. Bow, "it was really a very simple thing. All they needed was to be asked."

Our Board of Evangelism, Tidings, and Upper Room family, at 1908 Grand, who serve Christ and His Kingdom on the field, in the office, and in the mailing departments.

A CHRISTMAS PRESENT AT ROBARDS

IT was nearly midnight. Two ministers sat in the kitchen of the Methodist parsonage in Robards, Kentucky, a little town in the Louisville Conference. All the U.E.M. visitors, with the exception of one team, had turned in their reports, and the reports were not good.

The ministers, J. Smiley Collins, pastor of the charge, and C. N. Ogg, Florence, Kentucky, guest minister, were ready to call it a night. They thought that the team that had not reported had been unsuccessful and would not bother to make a report.

But in burst a man in his thirties, his wife, and a 13-year-old girl. They were the unaccounted-for team, and the flush of victory was upon their faces.

They had visited a seventy-year-old man who had never been affiliated with any church. The man of the team, who had joined the church only four months before, had done "some pretty straight talking."

It was not long before Christmas. Realizing that the spirit of giving at Christmas affects nearly everybody, the worker had, after considerable discussion, said to the old man, "You want to give your children something good for Christmas, don't you?"

"Why, of course, I do," said the old man.

"The best way," said the visitor, "to give your children their most joyous Christmas is to give yourself to Christ."

The girl, a consecrated young person, prayed.

"I will commit my life to Christ," said the old man, "and I will join the church this Sunday."

SHE GETS IN THEIR HAIR!

IN Loyall, Kentucky, folks jokingly accuse a beautician of getting women under the dryer in her shop and holding them there until they promise to go to church.

Although the report is exaggerated, it is true that the beautician has, as a result of the Louisville Area United Evangelistic Mission, won persons to Christ and continues to do so.

The beautician, who had never made a profession of faith, was one of 20 who made commitments during the U.E.M. at Loyall Methodist Church, located in a hill-locked railroad and mining town in eastern Kentucky. She was so transformed that she also won her husband to Christ. Nor has her evangelistic fire cooled.

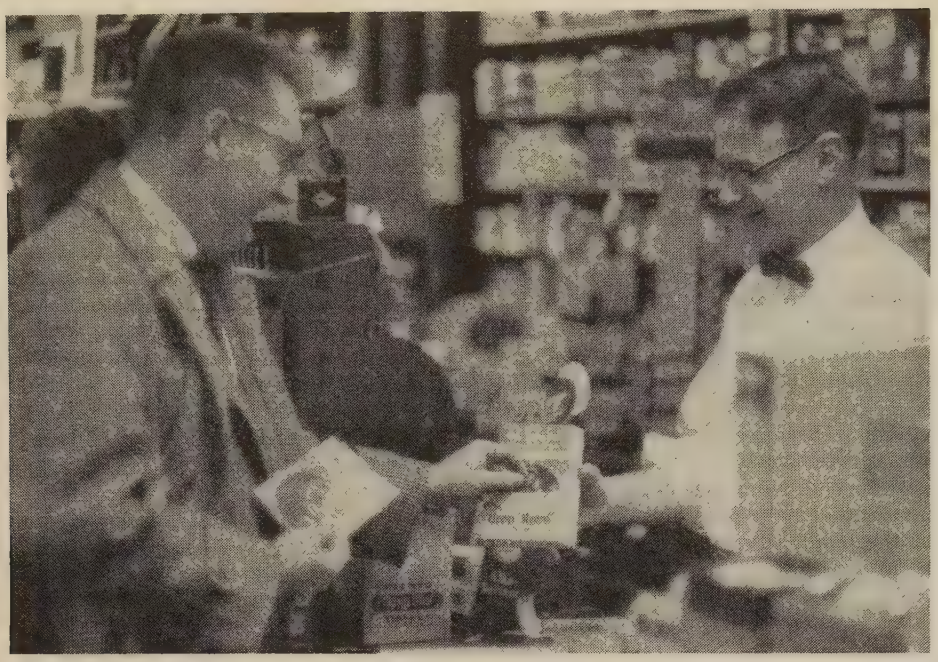
"It was interesting to note," said T. O. Harrison, pastor of the church, "that all but two of the 20 won were young adults. They have been a great help to us and have put new life into our church. All who were won are still active and growing in their experience."

Some churches had trouble getting enough evangelistic visitors, but not Loyall. More people wanted to visit than could be utilized in the organization.

While visitation and advance preparation played an important part in the success at Loyall, Mr. Harrison gives much credit to the preaching of Odis J. Polley, the guest minister from Owensboro, Kentucky.

"I have been in a good many revivals," said Mr. Harrison, "but this Evangelistic Mission went deeper into the lives of the people than any I have ever witnessed."

The accounting and mailing rooms are on the left, the Upper Room Chapel is in the center, and the staff offices are on the right.



Mr. Ross Armstrong, manager of Cromwell's Drug Store, Chardon, Ohio, sells a copy of THE UPPER ROOM to a customer. Mr. Armstrong writes as follows:

Here is the requested picture as we sell THE UPPER ROOM in our store. There is no effort made to sell the publication but it is placed in the display container where everyone making a purchase at the cash register may see it and have the opportunity to drop their nickel or other donation in the box. We were very pleased with the comments of the customers as most are glad to have it available and being on the counter is a reminder to most people that they should have one for their home, and we find a few people taking several copies.

We are more than glad to make display space available for such a publication as we feel that it is a fine pamphlet and can help to combat the unrest and misunderstanding that surrounds us in the world today.

Yours very truly,
Cromwell Rexall Drug Store
Ross Armstrong, Manager.

It May Sound Selfish

I hardly know how I got started distributing THE UPPER ROOM. I used it myself and came to realize its worth. I gave it to one or two that I thought would enjoy it. Now I give out 40 copies every two months. Some go to older people and some to youth. They go to Congregationalists, Baptists, Seventh-Day Adventists as well as Methodists. Some go by mail to men in the armed services. Others to young people who have married and moved away to other states. I like young people and if I can get a few of them to read THE UPPER ROOM and their Bibles I will feel well repaid. It may sound selfish but by doing this I get a great deal of enjoyment.

Nearly Mobbed!

I was nearly mobbed when I took a pile of old copies in Spanish and started giving them away. People offered to buy them and I wish I had started to sell them for a small sum they push and shove so. It seems to me that there is no better way of spreading the Gospel than through these little books which are so enjoyed by the people who need comfort and inspiration. I wish I could do more. We use them in the nurses dining room and all copies are made to do double duty.

—Bolivia

Suggested General Outline of THE UPPER ROOM—March-August, 1955

MARCH-APRIL

(Please send meditations to Editor by May 1, 1954)

1. Lent: "What Wilt Thou Have Me to Do?'
2. Lent: Self-Discipline
3. Lent: Reverence for God
4. Lent: Ruled by God's Love
5. Lent: "Thy Will Be Done"
6. Our Redeemer Lives
7. Light for Our Darkness
8. Making Christ Known to Others

MAY-JUNE

(Lay Witness Number)
(Please send meditations to Editor by July 1, 1954)
(Laymen and Laywomen only. State Profession, Trade, or Business)

1. Homes—Dwelling Places for Christ
2. "Come unto Me"
3. "Lo, I Am with You Always"
4. Disowning Ourselves for Christ
5. Rejoicing in the Faith
6. Vessels Chosen of God
7. Jesus Pictures God, the Father
8. Our Religion of Love
9. Christ, Our Hope

JULY-AUGUST

(Please send meditations to Editor by September 1, 1954)

1. New Birth, New Freedom
2. The Psalmists' Singing Faith
3. Parables from the Old Testament
4. Sermon on the Mount
5. Christ Calls Us
6. Temples of the Living God
7. Famous Journeys in the Bible
8. Meditations in Hebrews
9. Witnessing through Church Attendance

Mail manuscripts to Dr. J. Manning Potts, Editor of THE UPPER ROOM
1908 Grand Avenue Nashville 5, Tennessee

"Bring Your Future Up to Date"

SOME FACTS AND TRENDS SIGNIFICANT FOR EVANGELISM

Adapted from a Report
Prepared by Gordon Pratt Baker

POPULATION

AS OF JULY 1, 1950, the Bureau of Census reported that the U. S. population had reached a total of 151,677,000. Four years later this figure had grown to an estimated 161,000,000. The swift, steady growth continues at a rate which shows no sign of levelling off yet, promising a gain of more than 70,000,000 in 35 years.

The following estimates indicate the evangelistic challenge inherent in this constant expansion:

Population by 1955—164,782,000
Population by 1960—177,426,000
Population by 1965—189,916,000
Population by 1970—204,222,000
Population by 1975—229,082,000

Population growth in this country is about eight times that of Great Britain, of France, of Italy, or of Canada. With nearly 4,000,000 births during the past year, and only 1,500,000 deaths, the population rose by a net of 2,700,000. These two figures in themselves confront us with definite evangelistic responsibilities. (See *U. S. News and World Report,* January 1, 1954, page 20 ff.)

1. Birth Rate

The birth rate in the U. S. is getting close to that of teeming India. A baby is born here every eight seconds. This is seven per minute!

Something must be done, by way both of program and facilities, to meet the evangelistic challenge which such rapid expansion presents. Already industry is planning in terms of this growth. The DoAll Company, of Des Plaines, Illinois, devotes an advertisement in the January 9, 1954, issue of *Business Week* to the following message concerning the matter:

> The U. S. worker must soon start producing more just to stay abreast of his growing "family" of young and old non-workers.
> (See page 46, *Business Week,* January 9, 1954.)

A great population shift is shown in the fact that 25,500,000 persons live in houses different from those they occupied last year.

2. Longevity

In 1940 there were 9,000,000 persons 65 years of age and older. This was 6.7% of the population.

Today there are 13,600,000 persons 65 years of age and older, or 8.5% of the population.

By 1975 the 65-and-older group will total 20,700,000 or 10% of the total population

This means that in the 35 years between 1940 and 1975 the number of older people in the U. S. will grow by 11,000,000. *Evangelistic plans need to incorporate their experience and energies.* (*See U. S. News and World Report,* January 1, 1954, page 21.)

3. Population Shifts

According to Frederick A. Shippey, Division of National Missions, The Methodist Church, 25,500,000 persons live today in houses different from those which they occupied last year. To visualize this trend imagine *all the people of New England,* plus *all the people of New Jersey and Pennsylvania,* moving away from those parts of the country to live elsewhere!

Of these 25,500,000, seven out of eight live in the city or in the suburban fringe. The greatest mobility seems to be in the south and the midwest. (See "The Newcomers and the Church," *South Carolina Methodist Advocate,* January 7, 1954, page 4.)

There is a large segment of the American people whose challenge to the Church lies in the fact that they live in trailers. Howard G. Brunsman, Chief of the Population and Housing Division of the Bureau of the Census, states in a telegram to the writer that the trailer camp population (according to the 1950 census, the latest figure available) now totals 315,218. In short, the number of people living in trailers today virtually equals the population of San Diego, California (321,485), or that of St. Paul, Minnesota (309,474).

The resources of religion must be carried, as Dr. Shippey puts it, "to people living under special circumstances." Nor is this impossible. *Commercial interests are already reaching these migrants.* They are doing so through the

printed word, as *Trailer Topics Magazine*, published monthly in Chicago, testifies. (Available from 28 E. Jackson, Chicago, Illinois.)

CHURCH MEMBERSHIP

1. Membership Gains

Total church membership in the U. S. for 1952 numbers 92,277,129. This is 59% of the population and represents the highest membership proportion in our history. The year's gain is 4.1%. This is twice the rate of gain recorded for any former year. Protestants advanced 3.9% over the previous annual total; Roman Catholics, 3.5% over the previous annual total.

The National Council Outlook for September, 1953, page 14, indicates that Protestants now total 34.7% of the population and Roman Catholics 19.3% of the population.

"The Protestant church membership was equal to 58.8% of all church members in 1952—the same as in 1951, and also about the same as in 1906." (*Yearbook of American Churches, 1953*, published by the National Council of the Churches of Christ in the U. S. A., page 252.)

2. Methodist Membership

Concerning Methodist membership figures for 1953, Albert C. Hoover, Church Statistician, reports the following:

Total members—9,151,524. This is a drop of 28,904 against last year's figure. However, last year's figure included 1,624,466 inactive members. These 9,151,524 members include 25,907 ministers. But the total does *not* include 968,981 preparatory members.

The number of people living in trailers today approximates the population of San Diego, California.

3. A Solemn Challenge

While 59% of the population represents a new high in American church membership, it still leaves us with a great challenge, as the following round figures show:

Population	161,000,000
Church Members	92,000,000
Unchurched Americans—	69,000,000

The number of unchurched people in the U. S. today is larger than the total population in 1890! Although it is true that the percentage of church membership has advanced from 22% in 1890 to 59% in 1952, we cannot close our eyes to the fact that *no Church today is touching a block of people larger than our country's entire population 60 years ago!*

Even to accept only 5% as the minimum ratio (currently the approximate Methodist percentage of the population), Methodism still has a responsibility for 3,450,000 of these 69,000,000 unchurched persons in the U. S.

But our challenge is not only to be found in the number of unchurched Americans. Something must also be done to establish the membership more firmly in the faith.

One of the most serious problems confronting us today is the indifference of vast numbers of our members to the worship services of the Church. In a call for a nation-wide Church Attendance Crusade from January to Easter, 1954, the Council of Bishops gravely voiced this problem in the following manner:

> "A large percentage of the members of The Methodist Church do not regularly attend the Sunday services of their church. Many attend infrequently or not at all. It is evident that a new birth of spiritual life for the entire Church depends in part upon a devotion to regular and systematic attendance by a large percentage of those who are counted as Methodists."
> (Resolution passed at Omaha, Nebraska, May, 1953)

Surveys reveal that in an average Methodist church on an average Sunday less than 30% of the members attend the service. This is a condition which demands our concerned attention *now*.

SOCIAL CONDITIONS

1. Major Crimes Committed During First Six Months of 1953

1,047,290 major crimes were committed in the first 6 months of 1953. This means that there was one major crime every 13.9 seconds. This is 2.5% higher than for the comparable period in 1952.

> Every 4.3 minutes there was a crime of murder, manslaughter, rape, or assault with intent to kill.
> There were 252 aggravated assaults every day.
> There were 622 auto thefts per day.
> There were 1,285 burglaries per day.
> There were 3,379 larcenies per day.
> All crimes against the person combined increased 7.2%.
> All property crimes increased 2.2%.
> (Figures telegraphed to the writer by John Edgar Hoover, Director, Federal Bureau of Investigation.)

2. Crime Trends

> In 1951 there were 1,882,160 major crimes.
> In 1952 there were 2,036,510 major crimes.
> *In the first six months alone, 1953 recorded 1,047,290 major crimes!*

An upswing in all crime categories in 1952, plus the obvious direction of the trend in 1953, places a great evangelistic responsibility squarely upon us. Crimes of violence rose 10.2% throughout the nation in 1952, while burglaries and thefts increased 8%. In spite of these disturbing figures, the total major crime estimates are considered conservative because other crimes of major importance—such as arson, sex crimes other than rape, carrying concealed weapons, and embezzlement—are not included in the program "for collecting 'offenses known to the police' data."

The total estimated crime for 1952 was 8.2% higher than for 1951.

"Crime in cities rose 8.1% in 1952 with increases re-

flected in each crime classification for the first time in 7 years. . . . Aggravated assaults and robberies lead other crimes with increases of 12.5% and 11.2%, respectively.

"City crimes in 1952 were 32.9% above the 1937-39 prewar average." (*Uniform Crime Reports for the United States and Its Possessions,* Volume XXIII, Number 2, Issued by the Federal Bureau of Investigation, page 71.)

Rural crimes in 1952 also increased. They were 8.6% above the figures for 1951, with robberies showing the greatest increase (13.5%). "Except for criminal homicide and rape the rural trends were generally similar to those for individual crime classes reported by the police in urban areas." (*Ibid.,* page 83.)

Criminal homicide in rural areas changed very little: murder went up only 0.9%; negligent manslaughter *decreased* 1%. In urban communities, murders rose 8.5%; negligent manslaughter increased 6.2%.

Rape, however, increased 5.6% in rural areas in 1952, while it rose only 0.3% in cities. (*Ibid.*)

3. Juvenile Deliquency—1948-1952

In 1952 the number of juvenile delinquency cases increased for the fourth consecutive year!

There were 10% more delinquent children reported to the Children's Bureau by the courts in 1952 than in 1951.

There was a 29% increase in delinquency cases between 1948 and 1952. By 1952 an estimated 385,000 children aged 10-17 were dealt with by juvenile courts in delinquency cases. *This is approximately 2% of all the children in the U. S. in this age group!* In the same year, about 1,000,000 children were dealt with by the police for misbehavior. (Figures telegraphed to the writer by Dr. Martha M. Elliot, Chief, Children's Bureau)

These figures make all the more alarming the results of a study made in 1952 in connection with crime in 232 cities over 25,000 in population. Of 1,110,675 arrests reported by these 232 cities, 7.8% were persons under 18 years of age, 13.3% were under 21, and 23.1% were under 25. In these cities, 48% of all persons arrested for crimes against property were individuals under 21 years of age. (*Uniform Crime Reports,* page 112)

4. Periodicals

We have a real challenge to evangelize the mind as well as the heart! How vital this challenge is should be apparent in the fact that in 1953 American children were reading 90,000,000 comic books a month. Many of these books keynoted violence and sadism. Police records indicate that a number of juvenile delinquency cases resulted from the direct imitation of these crime comics. (See "What Parents Don't Know About Comic Books," by Fredric Wertham, *The Ladies' Home Journal,* November, 1953, page 50 ff.)

5. Liquor

Another disturbing factor in the contemporary scene is the constant inroad which is being made by the liquor industry. A report in *Business Week* for January 9, 1954, states in regard to the 1953 liquor record:

> Over-all, gin consumption climbed an estimated 19% or 20% during 1953—better than whiskey's 12% gain. (page 46)

Two serious trends are indicated by the *Business Week* report. The first is described on page 42 of the January 9, 1954, issue of this periodical as follows:

> Twelve out of the top 20 whiskey brands wrote pluses after their 1953 totals. . . . That's a considerable better showing than 1952's, when 14 of the top 20 reported decreases.

The second trend is one which even the liquor industry recognizes as major. *This is the shift from the tavern to the home "as the customer's favorite drinking ground."*

The liquor people give several reasons for this shift. One is television. Another is the rising cost of liquor. But the frankest and most disturbing is the reason given at a recent tavern convention in Atlantic City, namely, "the taverns' failure to go after family business."

Commenting on the situation, *Business Week* declares:

> The industry isn't keen about this trend. People tend to buy cheaper brands when they stock up for home consumption than they do when they drop in at a bar. . . . bars and restaurants will fight to recoup their losses this year. Distillers plan to help them. (page 48)

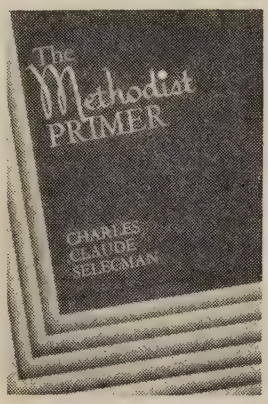
Already that help is forthcoming. Frankfort Distillers have launched a program under the slogan: "Operation More in '54."

Business Week succinctly adds:

> Despite 1953's increase, the liquor industry is by no means satisfied. . . . Considering the gains in population and income . . . , liquor feels it's getting nowhere near its share of the wealth.

Crowded and unhealtful slums are a major factor contributing to juvenile delinquen.

Informed Members Make Active Members



The Methodist Primer

by Bishop Charles C. Selecman

Revised and enlarged, this 80-page book presents a concise and popular account of Methodist history, doctrines, organization, membership requirements, and activities. Contains new legislation for the local church adopted by the 1952 General Conference. Should be in every Methodist home.

35c each; 12 or more, 25c each

What Methodists Believe, ***$4.00 per 100***
by the Council of Bishops
Some Essential Methodist Beliefs, ***$4.00 per 100***
by Robt. G. Tuttle
How to Join The Methodist Church, ***$2.00 per 100***
by Karl F. Moore
Why Join The Methodist Church, ***$2.00 per 100***
by Howard B. Warren
What Every Methodist Can Do, ***$2.00 per 100***
by Harry Denman
The Methodist Church, ***$2.00 per 100***
by James S. Chubb

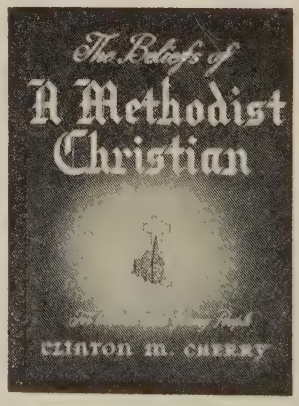
Tell Me the Story of John Wesley

A fascinating, 24-page, 2-color pictorial booklet concerning Methodist origins in both England and America. Excellent for general distribution in your church and church school.

10c each; 15 for $1.00; 100 for $6.00

The Beliefs of a Methodist Christian

by Clinton M. Cherry



Written in plain language, this book will help every Methodist Christian to clarify his beliefs and to understand more completely "the reason of the hope" that is in him. Excellent for personal, class, or group study.

96 pages; 35c each; 12 or more, 25c each

Tidings

Headquarters for Evangelistic Materials

1908 Grand Avenue

Nashville 5, Tennessee

Methodism Trains Its Members

METHODISM believes in evangelism—but it believes in education, too! The movement to train every new member in "what it means to be a Methodist" is rapidly growing across America.

Evidence of this popularity is seen in the returns from a recently distributed questionnaire sent out by The Joint Committee on Materials for Training in Church Membership. Ministers contacted were exceptionally responsive to this questionnaire and turned in such an abundance of information that it could well become the basis for a Ph.D. dissertation.

From the group to whom questionnaires were sent, there came 6,145 replies which indicated that, in these churches alone, there were 10,086 courses in membership training, with over 57,300 individual class sessions for adults, youth, and children.

Present analysis does not indicate how many individual people have received instruction in this manner during the past year. But ministers, their associates, and the Commission on Membership and Evangelism are taking seriously the directives of the General Conference (*Discipline,* 1952, ¶¶ 107, 129, and 222.13).

Approximately 90% of these membership training classes were conducted by the pastors themselves—which indicates the great sense of responsibility the pastor feels for his new members, for the pastor's life is extremely busy, and these classes take many precious hours for preparation and conducting. The pastor's investment of time indicates that his heart is in it!

Another encouraging insight is that, though few would say that either the materials or recommended procedures are perfect, the replies to the questionnaire reflect confidence in their use for an effective educational job—in spite of the wide divergence which exists in our churches on concepts of faith, Christian living, the Christian fellowship, Christian growth, the sacraments, the ritual, and such matters.

Still another cause for rejoicing lies in what is apparently the infinite ability of pastors to use what they consider to be usable, to improve what they feel needs improving, to adjust what needs to be adjusted, and, either because of or in spite of the program, to get on with the work of the Church!

Jesus Was an Evangelist

by J. C. Lawson
Pastor
Syracuse, Nebraska

ONE of the most hopeful signs of our times is the renewed concern for evangelism.

In recent years the Church has discovered the effectiveness of laymen going out two by two to win others for Christ. We need to remember that this is not an innovation of the present, but the way the Church began. Jesus sent out 70, two by two. They were laymen. There was not a rabbi in the whole group. They were inexperienced at that kind of work. Jesus gave them their commission. They came back with wonderful reports.

We have the account of Andrew bringing his brother Peter to Jesus. That was the greatest thing he ever did. In fact, the greatest thing anybody can do is to introduce another person to Jesus. So let us think together on the motivation for evangelism.

No Monopoly

We need to remember that this work is not the monopoly of the ministry. It is the obligation of all who profess to be Christians. "Ye are my witnesses," said Jesus. "Go, tell, the things ye do see and hear." Every one of us can be a witness to another.

In reading the Gospels it is impossible to escape the conviction that Jesus expects His disciples to concern themselves with winning others to discipleship. It is significant to notice that the Master was ever at work winning souls to God. He did not rely so much on great preaching, or public demonstrations. He simply reached out to the person nearest Him. We need only to call to mind His meeting with the Galilean fishermen, Zacchaeus, Matthew, Nicodemus, the Rich Young Ruler, and the woman by the well in Samaria. How intimately Jesus talks with them! And the wonder of it all is, they seem to be the most unlikely people to respond!

Jesus was always an evangelist, ever on the alert to seize an opportunity to win others for the Kingdom of God.

Now what was the motivating power behind His passion to win men? To discover the secret (and it is an open one) will surely help us in our work.

First, we notice that Jesus believed that somehow human nature had gone wrong. Man was missing his way. He was lost. Jesus saw the multitudes as sheep without a shepherd. So Jesus declared, "I am come to seek and to save that which was lost."

Now there is very little need to emphasize the lostness of mankind in our day. Everywhere we turn there is evidence of man's wrongdoing and lostness. Jesus believed that wherever man was not living in harmony with the will of God, he was lost, that is, he was missing real life. And Christ's great mission in the world was to bring men to "at-one-ment" with God.

In His parables, Jesus was always pointing up man's lostness and his need of salvation. Consider the three parables of lostness given for the benefit of the Pharisees and scribes who found fault saying, "This man receiveth sinners." In these parables it seems that Jesus was dealing with the manner in which people get lost.

Sheep stray. They have no intention of getting lost. They just wander away. There are people like that. They drift. They have no real purpose or direction. They are not bad people. They have no intention of missing their way. But they are drifting through life, taking pleasure where they can find it. They are lost.

The coin was lost at home. The woman knew it was in the house, but it was out of circulation and rendering no service. There are people like that. They are lost in church. They have lost their touch with Christ and have become inactive. They render no service to the church or the Kingdom. These people are just as lost as the sheep or the prodigal.

Then there are people lost in the sense that the prodigal was lost. They deliberately rebel against the father's will. They demand their own way. They go off into the far country and waste their substance in riotous living.

Jesus says, "I came to seek and to save the lost." He reveals that God is not satisfied until the last lost one has been found. So evangelism begins with the deep concern for the lost, with a desire to bring them into a right relationship with the Father. All real evangelism must begin at this point.

Of Importance to God

For this concern is born out of a conviction that each individual is of great importance to God. Jesus was constantly emphasizing the importance of the individual in the sight of God. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." "Likewise," says

Jesus, "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

Every man is important in the sight of God. That is the glory of the Christian gospel. In these days of mass movements and mass production, there is danger that we lose sight of the individual. He counts for very little in so much of our world today. That danger confronts the Church. We have a tendency to measure success by bigness, and to think in terms of numbers instead of individuals. We miss the purpose of evangelism if numbers become our goal. We must have God's concern for individuals.

The gospel is not man seeking God, but God seeking man. That is the Good News. God yearns for the prodigal to come home. He risks everything to find the lost sheep. The Good News is, "God cares for you. He loves you. He seeks you. He gives everything to win you back to Himself." That is what Paul means when he says, "God was in Christ reconciling the world unto Himself."

Evangelism becomes the supreme concern of the Church when we become conscious of both the lostness of man and God's all-consuming desire for his salvation.

The Work of an Evangelist

If we are to do the work of an evangelist, we must have faith in the power of every soul to respond. So often we lack this faith and soon begin to rule certain people out. When a group of workers goes out to do this work of personal evangelism, so often someone says, "It is no use. They will not respond. We are wasting our time." Now sometimes the facts seem to justify that attitude. But we need to remember that God is always at work. The converting of the soul is God's business. Our responsibility is to convey the message, to give the opportunity, to seek the decision.

The most unlikely people often respond. No subject for evangelism could have seemed more unpromising than Zacchaeus. He was engaged in a disreputable business. He was a social outcast and was looked upon as a greedy and grasping tax-gatherer, interested only in what he could get out of people. Yet when he responded to the invitation of Jesus, a wonderful change was wrought in his life. He found salvation. Beneath seeming indifference, hardness of heart, even antagonism, there is often a desire for a better life.

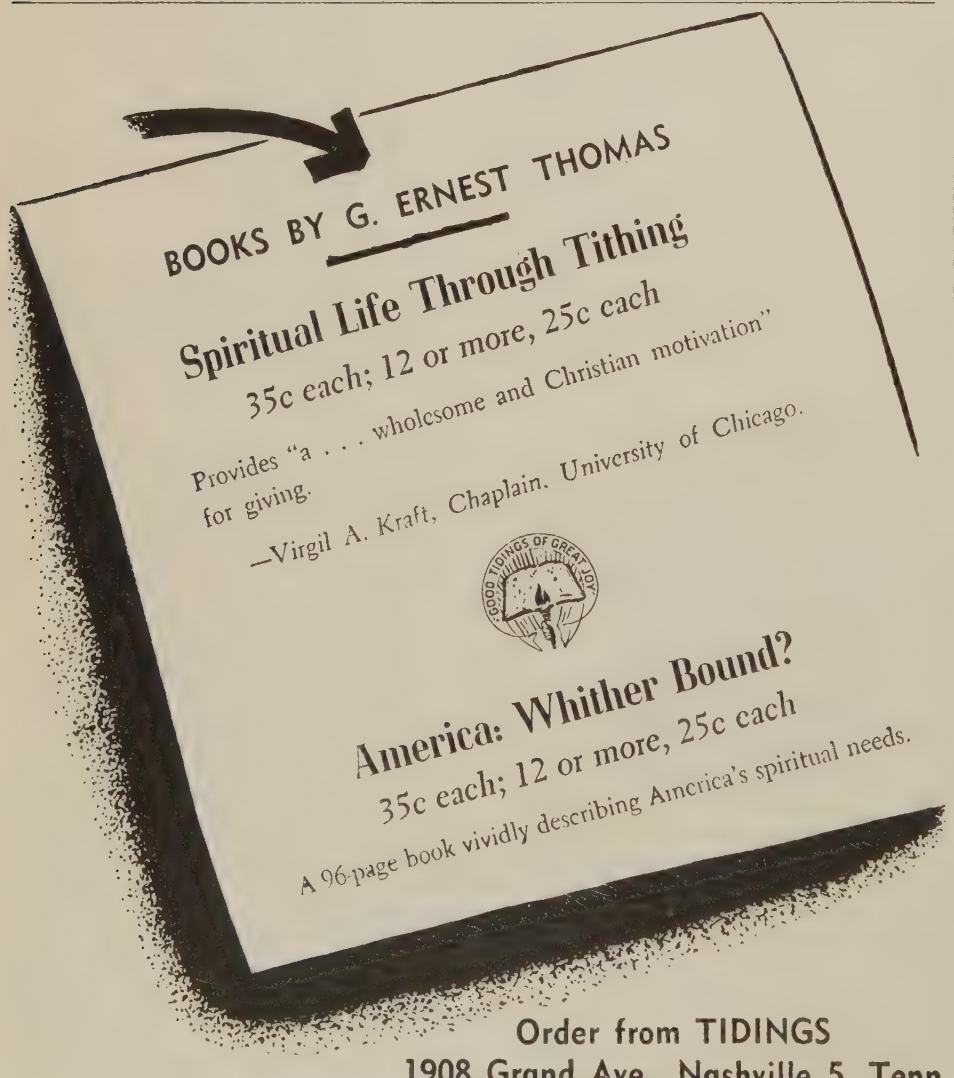
W. E. Sangster tells of a day when, on his way to preach, he took shelter in a doorway because of a heavy rain. Another man took shelter there with him. Sangster remarked on the weather, and as the conversation proceeded he told the man of the errand he was on. The man apparently knew next to nothing about churches, but he willingly accepted an invitation to the service. In that service he decided for Christ. Later the man said, "Imagine standing up out of the rain, and all your life being changed because of that!"

We must believe that God is at work in the lives of people, that He can work through us. In fact, He depends upon us to transmit His word, to give the invitation, to extend the hand of friendship. When we do, like the 70 sent forth, we will often be surprised at the results. We must believe that there is no man beyond the reach of God. We must ever keep in mind that He is able to save to the uttermost.

Along with all this—the lostness of man, the concern of God for every individual, and the fact that salvation is offered to every man—we must see our gospel as the hope of the world.

I remember hearing Bishop Gerald Kennedy tell how, on one of his visits to Europe, he saw a large number of young communists from all over the world march in a parade, chanting, "We are building a new world." They believe that they are. This much can be said: It is a different world than the one we have known. The pattern seems to suggest a world of tension, of hatred, a world in which the individual is a mere pawn and the state is supreme. The future for man in that kind of world, from the present array of facts, seems to point to a lot of disillusionment, defeat, and disaster.

Wherein, then, lies the hope of man? If it is not in Jesus Christ and the Christian gospel, then you and I have no real business as Christians. We believe that only Christ can change men's lives. In such persons as Andrew, Peter, Zacchaeus, we have evidence to substantiate that belief.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Beckley District

SPIRITUAL LIFE MISSION

FROM October 11 to 23, the Beckley District, West Virginia Conference, engaged in a Spiritual Life Mission. Seventy-seven churches participated, led by 46 pastors and 68 guest ministers from other Districts of the Conference.

During the same period, neighboring Bluefield District held a United Evangelistic Mission program with outstanding results.

Charleston and Huntington Districts engaged in a Spiritual Life Mission the week of November 13 to 20.

Under the leadership of the Conference Board of Evangelism and by action of the Annual Conference, these four districts participated this fall in the Mission program. In 1954 four additional districts will participate, and in 1955 the remaining three districts will have the Mission program, reaching all of the eleven districts during the quadrennium.

The Beckley District Mission opened with a District Planning Conference, August 18. The handbook, "How to Conduct a Spiritual Life Mission," by G. Ernest Thomas, was used to guide the discussion and planning.

The period of preparation extended from August 18 to October 10 and involved the activation of each local church Commission on Membership and Evangelism, the study of membership rolls, filling out Spiritual Life Cultivation Cards, selection of visitors, contacting non-resident members, publicity, and spiritual preparation through prayer. A Retreat and Workshop was held at Camp Beckwith, near Fayetteville, August 31 to September 3, for the pastors of the Beckley-Bluefield Districts.

The period of participation was October 11 to 23. Spiritual Life Visitors were dedicated by the pastors on the morning of October 11, and in the afternoon there was a period of training for the visitors using the Spiritual Life Chart, "Strengthen Thy Brethren." Visitation of the membership was carried on from Sunday evening to Thursday evening. A total of 733 visitors completed 2,213 calls during the week. A total of 2,699 Spiritual Life Covenants were made, most of which were secured by the visitors.

Host and guest ministers met at The Methodist Temple, in Beckley, Friday, October 16, to receive reports of the visitation effort and to review plans for the preaching phase. Featured speaker at this meeting was Arthur E. Beckett, pastor of First Church, Huntington, who spoke on the theme, "The Stubborn Ounces of My Weight."

The preaching phase extended from Sunday, October 18, through Friday, October 23. The preaching of the week emphasized "The Holy Habits"—church attendance, Bible reading, prayer, family religion, tithing, witnessing, and serving. During the week members were challenged to make or enlarge their Spiritual Life Covenants.

On Wednesday morning, October 21, the host and guest ministers met at Beckley First Church to hear inspiring addresses by Bishop Lloyd C. Wicke; James T. Browning, pastor of Johnson Memorial, Huntington; and G. Ernest Thomas, of the General Board of Evangelism.

The period of follow-up began with the services on Sunday, October 25. The pastors gave encouragement and guidance to all who had made a covenant, and training classes for new members were organized. A number of revivals started with the Mission and were continued past the closing date. In one meeting four persons were converted from the Roman Catholic faith.

It is difficult to evaluate the far-reaching results of the consecrated labors of so many. It is as difficult to attempt to capture the beauty of the West Virginia hills in autumnal robes and reduce the flaming wonder to columns of cold statistics. But the 2,699 covenants made and signed by individuals indicate assuredly the presence and mighty working of the Holy Spirit.

A study of the covenants reveals the following specific commitments:

Regular church attendance	1,988
Grace at Meals	1,821
Daily Prayer and Bible reading	2,125
Daily Family Devotions	1,364
To Tithe	914
To Witness	1,758
To Live for Christ in all relationships	2,042

While no special effort was made to win new recruits for Christ and the church, a total of 228 new members were won, 129 by profession of faith and 99 by transfer.

Most of the participating churches were small rural churches. In a number of circuits, three or four churches were engaged with a guest minister in each church. These circuit pastors were among the most enthusiastic in their support of the Mission, and some of the best reports were brought in by these rural men. The Spiritual Life Mission program is well adapted to the needs of the rural church as well as to the town and city church.

Spontaneous reactions of the pastors to the Mission were expressed as follows: "A blessing to our church," "Make it an annual affair," "Wonders accomplished in showing us our duties and privileges," "Our visiting minister was stimulating and the Covenant Card provided a rallying point for action," "A spiritual uplift," "The visitors got a great blessing from their calling," "Sunday School and church attendance up this Sunday," "A splendid week, one that will not soon be forgotten. More persons will be won to Christ because of it."

Host and guest pastors in the Beckley Ditrict Spiritual Life Mission.

ONE WOMAN PROJECT

Apron Money Buys Books for Korea

from the
AKRON BEACON JOURNAL
Sunday, December 13, 1953

Just what does a clutter of pretty aprons, strewn about a North Hill living room, have to do with soldiers in faraway Korea?

That's a good question . . .

But to Mrs. W. E. Robertson, of 861 Avon Street, they have a very definite connection.

For nearly a year now Mrs. Robertson, 71, has been conducting a one-woman project for the men who fought in Korea—especially those who were wounded—and still are hospitalized.

"It's so easy to forget them," she said, "I felt I'd like to send them something—"

So she began making aprons. She made the rounds of department stores, seeking pieces of gingham and cotton. In every spare minute, when she wasn't keeping house for her husband, a retired O'Neil Co. employee, she was stitching and sewing on her 50-year-old machine, making aprons.

Of course Mrs. Robertson's aprons don't go to the boys overseas.

The aprons in many different designs and colors go to church groups holding sales.

Some Mrs. Robertson markets to friends and neighbors who found out about them.

Every cent of the proceeds, except the little she spends on materials, goes to the veterans in Korea.

With the money Mrs. Robertson has been sending small books filled with daily devotional reading published by a Methodist church society.

"I sort of figured the boys would like to read something for a little spiritual uplifting every day," she said.

One day recently a letter mailed in Korea reached her. It was signed by Charles E. Sauer, a Methodist missionary.

Enclosed was Mrs. Robertson's little book entitled, "Daily Devotions for the Family and for Individuals," all reprinted in the Korean language.*

Sauer wrote, "We've been printing books in Korean out here for three years in Pusan. Now we are moving our office to Seoul. We much appreciate your little book and so we translated it for the Korean veterans here and for some of the Korean people who come to our mission."

Sauer added a postscript, "I came from Columbus, O., and have been in Akron many times," he said.

Since that letter Mrs. Robertson's sewing machine has been used so much that it's almost falling to pieces, she says. Her husband keeps it oiled for her as she goes on designing her pretty aprons.

Her latest apron creations consist of a mother-and-daughter set and a Christmas apron of brilliant scarlet organdie, trimmed in silver.

The snowy-haired woman estimates she's sent about 1,200 of the devotion books, bought with her "apron" money since she started her project.

Her sons and daughters are proud of "Mom" and her energy and originality.

The sons include Merv Robertson, former secretary of the Akron Chamber of Commerce; Lowell Robertson, of Uniontown, a teacher at South High School; and Mrs. Robert Rockwell, whose husband, a former auto dealer, was prominent in young people's work here, especially model aviation.

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* The publication is the Korean edition of *The Upper Room.*

BUS DRIVER---AND EVANGELIST

by John W. Hollister
Superintendent, Charleston District
West Virginia Conference

Roy Morton "at the wheel" of his bus.

Roy Morton, bus driver, evangelist, pastor, and citizen, is an inspiration to the Methodists in the Charleston District of the West Virginia Conference. He has been an employee of the Charleston Transit Company for 35 years and has driven a city bus for 26 years without an accident. A few years ago, Roy was presented the keys to a new car by the General Superintendent of the Company in the presence of his bus driving friends who had bought the car for him.

Until three years ago the Transit Company granted him unlimited leave for evangelical work. However, his work as an evangelist was so outstanding that his District Superintendent placed him on a two-point circuit at Tornado-Robinson. Since then the churches have been renovated, land has been purchased for the erection of a parsonage, World Service has doubled, and of course, the members received on profession of faith have kept pace with the general advance.

When the 1952 General Conference required further study for Supply Pastors, Morton thought his eighth-grade education was too limited to permit him to follow the course of study at one of the summer schools. However, the District Superintendent encouraged him to enroll at the Supply Pastors School of Religion, Duke University. There he was so popular that he was invited to speak at one of chapel services. Now Roy is the most enthusiastic advocate of the summer training.

Mr. Morton continues to drive his bus every week day and works in his parish in the evening and on Sundays.

Mr. Morton stands beside the bus and the car which his bus-driver friends bought for him several years ago.

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Stories o

He Works with Alcoholics

by Bob Bell, Jr.

Reporter, *Nashville Banner*

"Last second Sunday I looked at the front row of the choir, and cast my eyes over the choir loft just to see who was singing. Among the number were nine redeemed alcoholics. I felt like jumping up and down when I suddenly came to realize just how wonderful it was."

That's the answer from a Kentucky coal mining area for those who think the church can't meet the growing problem of alcoholics.

It isn't an easy answer, but Roscoe J. Tarter, Methodist pastor, is confident the reclamation of a man, or woman, is worth untold work and effort. Too, he soon found sources of physical help for his work—the former alcoholics themselves.

Pointing out that some of his choir singers were not more than three weeks away from a jail experience, Mr. Tarter adds:

"There is quite a broad scope between the jail and the choir, but the bridge that spans the chasm is our Lord Jesus Christ."

Tarter, who is minister of the Earlington, Kentucky, Methodist Church, had an abrupt introduction to his work with alcoholics.

"We won quite a few alcoholics in our mission last November. Four were converted and joined the church. No one was convinced that they would hold out; but I can tell you today that they are not only holding out but have definitely reached sobriety. I have been instrumental in getting them good jobs, and they have gone to work."

But more important, they have also gone to work for God and have won several more "drunks."

"I realized, when these drinking men were converted and joined the church, that they were going to need additional help to stay off the bottle," Tarter says, "much more help than I could give them."

"To the first four I made a promise. If they were tempted to drink, and felt they simply couldn't get by without a drink, I promised that if they would call me before they got their whiskey, I would come to them regardless of time or place, and stay with them until the craving for whiskey wore off."

Tarter lived up to the promise. During the first month he found himself answering several calls at odd hours. Coupled with his regular pastoral duties, he found these calls were overloading him physically.

"I knew I had to have help," the pastor continued. A letter to the headquarters service bureau of Alcoholics Anonymous* in New York City promptly brought information and literature on how to set up an organization in Earlington for the benefit of these people.

"We've set up an AA chapter here, and it sure has worked wonders for these people. I meet with them every Saturday night in the basement of the church.

"Last meeting we had 17 men and three women in the group who have really reached sobriety and have turned their lives over to the power of God.

"It is wonderful to be in their meetings, to hear their testimony, and to see them going to work on other people with the same problem."

* Alcoholics Anonymous, P. O. Box 459, Grand Central Annex, New York 17, New York.

A Glorious Conversion

Adapted by

Herbert McConnell

Minister, Nashville, Tennessee

The conversion of Old Tal Whittiker in the hills of Kentucky is a sample of the hundreds of conversions for Christ during a recent evangelistic mission in that mountainous country. We give the story in the words of the student pastor who was instrumental in winning this man to Christ and His Church.

"While attending college it has been my privilege to pastor a little mission in the hills of Kentucky. I would like to relate a glorious and true story that took place during a special week of Visitation Evangelism.

"The name of the community to which we have been ministering is called Back Woods. Services are held in an old one-room school house. Old Tal Whittiker lives down along Silver Creek, which is about half an hour's drive around the hills. We walked over the hills until we came to the creek bottom and Old Tal Whittiker's house. We had a friendly chat, and then the conversation was turned toward spirit-

ersonal Evangelism

ual things. We told Old Tal of God's love for him and his need for God. After trying to persuade Old Tal to repent and give his heart to God, we asked if he would think over this very serious matter and permit us to visit him again the day after tomorrow. After reading scripture and having prayer, we left with a cordial invitation to return.

"On our second visit we drove around the hills. The road was a long way around, and it went from bad to worse, until finally it narrowed down to an old flat-rock trail which would make a good proving ground for a jeep. Finally, we stopped the car and had prayer. While we were praying, I thought of what a privilege God had given me in calling me to carry the gospel to the lost.

"We left the car and came to Old Tal Whittiker's house. We hadn't talked very long before we learned that Old Tal was ready to give his heart to God. The day before, he had sat all day on the porch and the Holy Spirit had spoken to him. We had prayer with him, and he made a complete surrender to God.

"I wish I could describe the thrill of seeing that old man, 71 years of age, born into the Kingdom of God. Heaven seemed to come down to that little creek-bottom home when Old Tal prayed the most beautiful prayer I have ever heard. It went something like this: 'O God, I know I ain't much, and there's a lot of things I don't know about, but I'm willing to learn. I want you to tell me what you want me to do, and I'll do anything you want me to. Amen.'

"We sang a verse or two of 'When We All Get to Heaven' and, truly, it seemed as though heaven *was* just beaming. As he waved us goodbye, he said, 'I'll be at the meeting tonight.' When it came time to attend the service, Old Tal Whittiker, though blind in one eye, and afflicted with deafness, got a lantern and made his way over the hills to the meeting.

"This has been a glorious experience. I thank God that I was privileged to see Old Tal Whittiker's life transformed, that I could behold him as a new creature in Christ. With God, nothing is impossible."

The Holy Spirit Leads in Evangelism

by O. R. Tarwater, pastor
Red Bank Methodist Church
Chattanooga, Tennessee

I was calling on the Milton family. Four of them, father, mother, and two children, had recently joined the church. Consequently I was impressed when Mrs. Milton, herself a new member, asked, "Do you know the Broom family, on Sunset Drive?" (I am not using the real names, of course.) "Yes," I said, "I have called on them." She had been thinking of them, Mrs. Milton went on, and wanted me to see them and earnestly appeal to them for a decision.

Late that afternoon I returned to the parsonage and said abruptly to my wife, "Let us commit the Brooms to God." We had a brief prayer together. Why was that prayer so impromptu, so definite, so earnest? Why was it offered for the Brooms instead of a dozen other families on the prospect list? Why did I used the word "commit"? Does the Lord take over that which we really commit to him? Does he begin to act when we claim the promise "where two are agreed"?

That night, a few hours after this prayer, Robert Broom was in an automobile accident. One man was killed. Robert was painfully injured, barely escaping death. He was highly nervous for days. I did not see him, but sent messages assuring him of our prayers.

Came the Week of Visitation, and the Robert Broom family was on the prospect list. A team of young adults took the name. But, instead of going out two by two, five went in one car. They made six calls and secured Mrs. Broom's name for transfer of membership.

On Membership Day I went to the Young Adult classroom to make an announcement. Standing at the door, waiting for devotions to cease, was Robert Broom. I put an arm around him and said, "Robert, you know how we have prayed for you. Let this be the day of your committal to Christ. Come, with your wife and sister, and be received into the church."

How did it happen that the two of us were standing there together waiting for the prayer to cease? How did I happen to speak those brief words to him in earnestness and love?

He made no reply. When I entered the pulpit, however, I saw him seated near the front with his wife, his brother, and his sister. Among the 23 received that day was Robert Broom. His face was radiant as the people came to greet him.

"Not by might nor by power," not by human wisdom nor by skill, "but by my spirit, saith the Lord of Hosts."

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Los Angeles	KECA-TV	Sun. *TBA
San Francisco	KPIX-TV	Sun. 9:30 a.m.
COLORADO		
Colorado Springs	KKTV	Sun. 11:00 a.m.
Colorado Springs	KRDO-TV	Sun. *TBA
Denver	KLZ-TV	Sun. 12:45 p.m.
CONNECTICUT		
New Haven	WNHC-TV	Mon. 12:00 noon
DISTRICT OF COLUMBIA		
Washington	WTOP-TV	Sun. 9:15 a.m.
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Wilmington	WDEL-TV	Sun. 1:00 p.m.
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Jacksonville	WMBR-TV	Sat. *TBA
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Lawton	KSWO-TV	Sun. 6:45 p.m.
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Erie	WICU-TV	Mon. 1:45 p.m.
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New Castle	WKST-TV	Thu. *TBA
Pittsburgh	WKJF-TV	Sun. 6:15 p.m.
Reading	WEEU-TV	Sat. 7:45 p.m.
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Knoxville	WTSK-TV	Mon. 8:30 p.m.
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TEXAS		
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Salt Lake City	KSL-TV	Sun. 11:00 p.m.
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Norfolk	WTAR-TV	Thu. *TBA
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Seattle	KOMO-TV	Sun. 2:30 p.m.
Tacoma	KMO-TV	Sun. 10:30 p.m.
WEST VIRGINIA		
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Parkersburg	WTAP-TV	Fri. 6:30 p.m.

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EVANGELISM—TODAY

by John Keith Benton
Dean, School of Religion
Vanderbilt University
Nashville, Tennessee

EVANGELISM is not mentioned in the New Testament. But *evangel* (meaning "good tidings") is frequently used, and *evangelist* (signifying "one who proclaims good tidings" or "one who preaches the gospel") appears three times.

In Acts 21:8 Phillip is characterized as "the evangelist." This designation seems to recall his deeds, recorded in Acts 4:4-8, as a Christian laborer whose function was to go abroad, proclaiming the gospel to those who had not heard it.

The word evangelist appears again in Ephesians 4:11, in which it is placed in a list of Christian laborers after "apostles and prophets" and before "pastors and teachers." The usage there seems to be entirely in harmony with that in Acts 21:8, in which Phillip is referred to as a missionary preacher.

Preach the Gospel

The word evangelist appears also in II Timothy 4:5. Timothy is encouraged, in this passage, to "do the work of an evangelist." The passage seems to imply that, in doing the work of an evangelist, Timothy should visit new communities in order to preach the gospel to them.

In much later times, the writers of the four Gospels were referred to as evangelists. No reference to them as evangelists, however, occurs in the New Testament, but only considerably later in the usage of the Church. When so used, the word evangelist serves as a common designation of the writers of the Gospels. The Gospels were evangels, in the original sense of the term, and it was only natural to refer to those who wrote these evangels (i.e., Gospels, or records of good tidings) as evangelists. It is quite clear, however, that this was not the original meaning of the word.

It was much later still that the word evangelism appeared in the usage of the Church. If the evangel is the gospel ("good news" or "good tidings") and the evangelist is one who proclaims the gospel (especially to those who have not heard it), then evangelism must mean the proclamation of the gospel to those who have not heard it. This understanding of the meaning of the word evangelism is, I take it, fully in keeping with New Testament usage and with the history of the Church.

There is, however, an added connotation which the word evangelist carries today (and, indeed, has always carried) that is important. I refer to the implied intention, or aim, of the evangelist. He is not only one who proclaims the gospel, but also one who proclaims it in such a way as to inspire a deep feeling of need in the hearer and a commitment to Jesus Christ as Saviour and Lord.

Outstanding Example

This aim is apparent in apostolic preaching as it is reported in the Book of Acts. An outstanding example may be found in Peter's sermon after the descent of the Holy Spirit upon the disciples on the day of Pentecost. In explaining this miracle, Peter preached a powerful sermon that included four points:

1. Jesus of Nazareth, who was crucified, was the Christ.
2. God raised Jesus from the dead.
3. As God's Spirit came upon Him and was evidenced in the miracles, so His Spirit has now come upon His disciples and supports their authority.
4. Those who rejected and slew Jesus are guilty of the death of the Messiah; but, if they will repent, they may be saved and may share, with the disciples, the gift of the Spirit.

Apostolic preaching always aimed at repentance, faith, and commitment to Christ as Saviour and Lord. The thing which, in apostolic times, distinguished the evangelist from the pastor and teacher, however, was that his job was to make this appeal to those who were strangers to the gospel and the Church.

Today, however, the emphasis is reversed. Evangelistic preaching in our time is seldom addressed primarily to those who are wholly unfamiliar with the Christian gospel. In apostolic times it usually was. The characteristic mark of evangelistic preaching today is not that it is addressed to those who never heard the gospel, but that it makes an appeal to everyone for repentance, faith, and commitment to Christ.

Deeper Christian Decisions

There is with us still the feeling that, to be truly evangelistic, a message must be addressed to those who are strangers to the Christian faith, or at least to those outside the Church. And yet, many who work most constantly and effectively in evangelism feel that one of the most important fields of evangelism lies within the Church itself. Such a view recognizes that Christian commitment and the affirmation of Christian principles on the part of believers need to be made at deeper and deeper levels, with more and more insight. So these individuals contend that an evangelistic appeal for deeper Christian decisions is always appropriate.

But this view only serves further to reinforce the idea that the distinguishing mark of evangelism consists in its primary appeal to the purposive side of our nature. And, incidentally, it serves to refute the idea that a totally and permanently satisfactory commitment of one's life can be made in one decision in an instant of time, although it does not question the critical importance of initial decision for Christ that gives direction to one's life and furnishes the context in which later Christian decisions may be made.

It is sometimes said that the quality of the message proclaimed is the distinguishing mark of evangelism. C. Lloyd Daugherty, Jr., quite rightly says that "any preaching, any plan or program in the local church, or any personal 'evangelistic' work which does not declare these glad tidings of personal salvation and a redeemed world

order is not evangelistic." [1] This is true because, in the strict meaning of the term, the word evangelism has come to denote the proclamation of the Christian gospel alone. The proclamation of any other good tidings (gospel) must be referred to in other terms. And yet other faiths, like communism, that are very zealous in winning converts, are often described in popular speech as "evangelistic."

Granted, though, that only the proclamation of the true Christian gospel can be evangelistic in the accepted meaning of the word, it will not do to say that every activity whereby the true Christian gospel is declared, studied, expounded, defended, and applied, or even brought to the attention of the heathen, is evangelistic. Not everything connected with the Christian gospel is evangelism. A course in theology may affirm and expound the true Christian gospel without being evangelistic. Preachers vary enormously in the extent to which they may be described as evangelistic, and I believe that this variation is not a true index to the purity of either their Christian faith or their Christian message.

Distinguishing Characteristic

In a church school class the analysis of the meaning of the true Christian gospel for the everyday life of boys and girls is not primarily evangelistic but educational. The Christian gospel designates the class of activities to which evangelism belongs but its primary appeal to the purposive side of our nature furnishes evangelism with its distinguishing characteristic. In evangelism the gospel is presented for the purpose of winning men to acknowledge Jesus Christ as Saviour and to follow him as Lord. This, I believe, should be regarded as the distinguishing mark of evangelistic activity today.

Evangelism aims at the beginning of a new life in Christ and its constant renewal on deeper and deeper levels. A new life implies a new beginning. As Edwin Lewis says, "No life will ever become Christ-centered or Christ-controlled until there has been the initial step. This initial step is a surrender, a great act of submission. There is a sense in which the evangelized life, the Christ-centered life, is a series of surrenders. Every advance means that something has been left behind, and something new attained. But there cannot be a second surrender until there has been a first surrender. The more immediate purpose of evangelism is to secure the original surrender." [2]

Professor Lewis has written of evangelism in the perspective of theology, the church's interpretation of the gospel. It is my purpose to view the evangelistic enterprise in the perspective of the individual's response to the gospel, which may be called the perspective of religious psychology. The substance of the psychological analysis to be used here has also been applied in searching out the objectives of Christian Education.[3]

A Whole Response

The new life in Christ, the beginning of which is the primary air of evangelism, is the life of faith. It is the response of a person's whole being to God in Christ. It is understanding God, ourselves, and our world in the light of God's revelation in Christ. It is loving God and our fellowmen in response to God's love offered to us in Christ. It is affirming God's will for ourselves, our loved ones, our neighbors, and our world as that will was exemplified in Christ. It is doing God's will from day to day by the power given to us through Christ. It is the development of a Christlike character through a life of faith, love, and service, following the example of Christ.

What is intended here is to emphasize the complex nature of this many-sided response of the whole person to God. Among its component aspects, or elements, the Christian religion includes interpretation, appreciation, purpose, action, fellowship, and growth. All of these are important, and none of them must be left out or overshadowed by another.

How rich and wonderful is the opportunity of every Agency of the Church to make its contribution to the well-rounded life of the Christian! The Church, through all its interests and activities, can aim at nothing less than reaching every person it possibly can through Christian witness, fellowship, preaching, and teaching to the end that all may embrace the Christian faith, enter the Christian fellowship, and grow up into mature Christian living—to "the measure of the stature of the fullness of Christ."

The message of the Church is Christ-centered, but the goal of the Church is person-centered. The total work of the Church, therefore, in both outlook and aim, is deeply and incurably evangelistic.

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[1] *The Local Church Commission on Membership and Evangelism*, p. 3.

[2] *Theology and Evangelism*, p. 9.

[3] *Educational Principles in the Curriculum.*

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TIDINGS

Sermons for April, 1954

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W. Russell Bowie — *Episcopal Theological Seminary, Alexandria, Virginia*

"The Need and the Possession"

Guy O. Carpenter — *First Methodist Church, West Lafayette, Indiana*

"Not Saints Overnight"

Clifford A. S. Elliott — *St. Giles United Church, Hamilton, Ontario*

"What the Years Have Taught Me."

Hugh Ivan Evans — *Westminster Presbyterian Church, Dayton, Ohio*

"To Hell by Default"

Frederick H. Haag — *First English Evangelical Church of Chicago Palmer Square, Chicago, Illinois*

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Joseph Q. Mayne — *East Congregational Church, Grand Rapids, Michigan*

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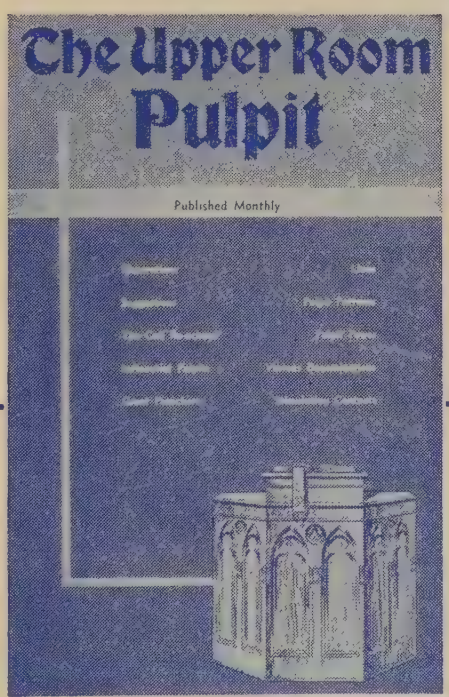

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SUPPLEMENT TO SHEPHERDS

April, 1954

Church Celebrates 175th Anniversary

A portion of the 75 members received into Wesley Methodist Church, Dover, Delaware, on December 6, 1953, as the climax of the church's 175th anniversary, John A. Trader, pastor.

CORRECTION

In the fine article by Albert C. Hoover, "Some Significant Membership Figures," which appeared on page 27 of February *Shepherds*, a misstatement of fact resulted from the inadvertent dropping of a line from the manuscript copy sent to the printers.

The statement that it took 28 people 12 months "to win one new person for the church school" should have read as follows:

"It took on the average 28 people 12 months to win one new person for the church on profession of faith—55% of whom came through the church school."

Shepherds regrets the error.

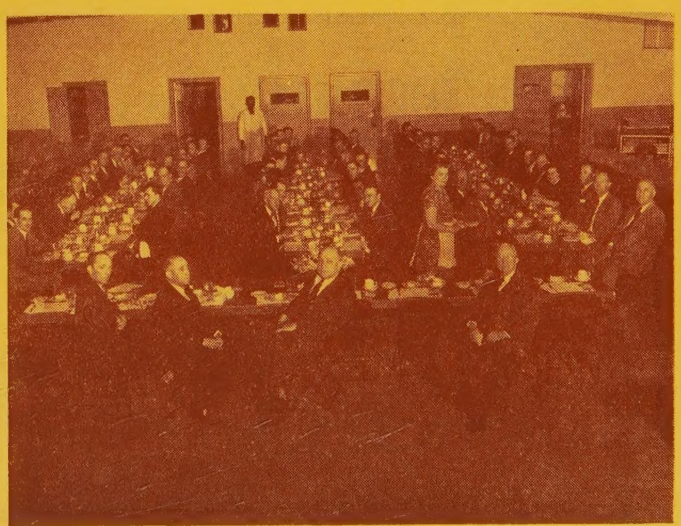
EVANGELISTIC ENGAGEMENTS

Eddie Moran, Kentucky Conference Evangelist
Wilmore, Kentucky

Grace Church,	Uhrichsville, Ohio	March 3-14
St. Clair Shores,	Detroit, Michigan	March 17-28
First Methodist,	Pikesville, Kentucky	March 31-April 11

CHRIST-CENTERED VISITATION

Left, Harry Denman, Executive Secretary, General Board of Evangelism, discusses Christ-centered Visitation at a Supper Instruction Conference for Lay Visitors. Right, Tom Spradling, St. Louis layman (head table, third from left), addressed workers in the Christ-centered Visitation campaign, "Four Nights for God," at East Lake Methodist Church, Birmingham, Alabama, prior to Easter last year. R. Lambuth Archibald, now District Superintendent, was pastor.



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Jesus Walked This Lonesome Valley

II. TUESDAY—*CONFLICT*
O Young and Fearless Prophet
Oh, Jerusalem
Prepare the Way to Zion
Almighty Father

III. WEDNESDAY—*BETRAYAL*
Edna's Song
Lord, I Want to Be a Christian
Po' Lil Jesus
All Hail the Power of Jesus' Name
String Quartet in A Minor

IV. THURSDAY—*COMMUNION*
Break Thou the Bread of Life
According to Thy Gracious Work
Let Us Break Bread Together
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They Led My Lord Away
Were You There?

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by H. H. McConnell
Joint Department of Evangelism, National Council of Churches

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SHEPHERDS

For Commission on Membership and Evangelism in the Local Church
April, 1954
Vol. 8—No. 7

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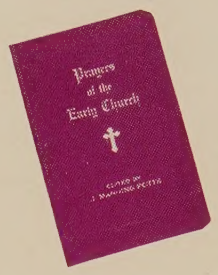

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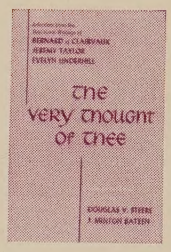

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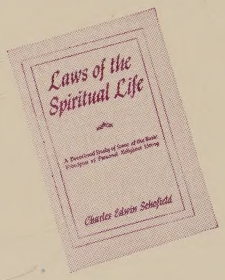

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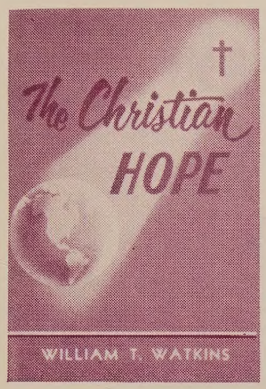

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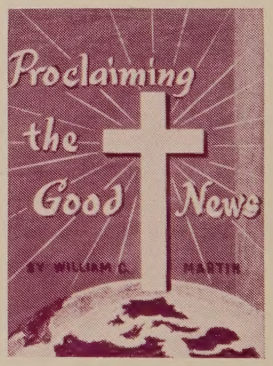

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